

Palkuriki Somanatha

(His Contribution to Sanskrit Literature)

Dr. Smt. Mudigonda Uma Devi

M.A., Ph.D.



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PALKURIKI SOMANATHA
(A Doctoral Thesis in English)

Dr. Smt. Mudigonda Uma Devi
M. A., Ph.D.

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PREFACE

After the completion of my M.A. In Sanskrit from Osmania University, I registered for Ph.D. In Sanskrit Department on a topic "Palkuriki Somanatha's contribution to Sanskrit Literature with special reference to Somanatha Bhashyam Comparing with siddhanta Sikhamani "

After a hectic, strenuous and laborious research process of 5 years I submitted my thesis and got my degree in 1984. Now I am Publishing this book as the first publication of "Rasa Gangotri."

I am grateful to Osmania University, Sanskrit Department my Deep Gratitude to my guide, Learned Scholar, Professor B. R. Shastri. Telugu University Hyderabad has rendered financial assistance (5400/-) and given Initiative to start this printing. His Holiness Sri Sri Sri Shiva Murthy Shivacharya (Taralabalu Jagadguru, Sirigere) and Her Holiness Matha Mahadevi of Bangalore, Siva Sri B. D. Jatti former Vice President of India have sent their kind blessings which have been included in this book I am grateful to them.

Number of veerasalvaitees have offered their contributions for this publication as a pre-publication help. The list of donors is included at the end of the book. My humble saranams to them.

My special regards to Sri Parvathappa Korwar who is a source of perennial inspiration. I would like to express my appreciation to Chy. B. Udaya Shankar, Chaitanya

Photographics, who has designed and printed the title. and Chy. Jadadishwar of "Veera salva Veni", a Kayakavrathi who helped me a lot in this publication. I am thankful to Sri P. Srinivas, Sri Lakshmi Venkateswara Pewer Press, Hyderabad, for their Timely Printing.

Phenetic Symbols are not used due to some practical printing problems. Few unavoidable printing mistakes are also appeared here and there. They will be rectified in second Edition. The relevance of lord Basaveswara's Preachings is much higher than ever before. Hope This work will serve a noble cause of propagating Veerasalva Dharma in this Tumultuous world.

24th January 1990

SMT. M. UMADEVI

2-2-647/132/B,

Central Exclae Colony,

Hyderabad - 500 013.



Sri Taralabalu Jagadguru Bruhanmath
SIRIGERE - 577 541
Chitradurga Dist., Karanataka (INDIA)

BLESSINGS

Dear Dr. Shivaprasad,

I am glad to know that the research studies on **PALKURIKE SOMANATHA** by your wife, Dr. M. Umadevi, is being published in English. Being a housewife, she has done a commendable work in addition to her household duties.

Palkurike Somanatha, the author of **BASAVA PURANAMU** in Telugu, who lived during 13th century, is highly

praised by Veerashaiva Kannada poets in their writings. His influence on both Telugu and Kannada poets is indisputable. The Kannada poet, Bheemakavi, who wrote Basava Purana in Kannada during 14th Century has been greatly influenced by Somanatha and has openly acknowledged his indebtedness to the latter. Many poets have gone to the extent of eulogising him as a messenger of Shiva sent on earth for propagating Veerashaivism.

Unfortunately, Somanatha like any other Indian poet has not revealed much about his personal life in his works. As such, many controversies prevail in this regard. I hope that Dr. Umadevi's thesis will shed much light on the life and works of this great Veerashaiva poet. Her research work published in English would definitely attract the attention of serious readers of Veerashaiva religious literature across the country. Dr. Umadevi deserves all admiration for this painstaking research work.

WITH BLESSINGS,

Sirigeré
16th December 1989

**Sri Taralabalu Jagadguru
Dr. Shivamurthy Shivacharya Mahaswamiji**



Jagadguru Mata Mahadevi

Sri Dr. Umadevi, M. Shivaprasada.

Many hearty blessings from Mataji,

I am extremely happy to know that you have completed your doctrate on Palkurike Somanatha, the great Telugu poet.

Shivakavi Palkurike Somanatha is a great star in the firmament of Telugu Language. He has immortalized not only the Language in which he has written, but his own self by writing a great literary epic on the life of the great saint-Basaveswara. Many real historical facts about Basaveswara's life are available in Palkurike Somanatha's Telugu Basavapuranam than in any other Kannada epics. The greatness of palkurike Somanatha lies in inspiring the Kannada poet Bheemakavi who translated the Telugu Basava Puranam into Kannada. Sri Somanatha, Penchabhasha visharada is as much dedicated to Basaveswara that he thinks the latter

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as his heart and soul; and praises Basavewara in all those five Languages.

It is a matter of great satisfaction that the holy Samadhi of Sri Somanatha is in Karnataka thus making the poet 'the treasure of both Andhra and Karnatak.'

Your effort and success in the research on shivakavi Palakurke Somanatha is to be appreciated. Dr. Mudigonda Shrivaprasada and yourself are doing memorable service in the field of literature and religion.

Whole heartedly I bless you to contribute many more valuable works to the field of religion and Literature.

Her Holiness Jagadguru Mata Mahadevi
BASAVA DHARMA PEETHA
 Kudala Sangama



'SHIVANANDA'

224, Ramana Maharshi Road
BANGALORE - 560 080
Phone : 349999

Date : 9-12-1989

Dr. B. D. Jatti

B.A., LL. B.

Dear Dr. Uma Shivaprasad,

I understand that you have done Doctorate on palakuraki somanatha in English. Perhaps Palakuraki Somanatha was the first poet to write 'Basava Purana' in Telugu. Later on Bhima Kavi wrote 'Basava Purana' in Kannada based on it. The book you are going to publish regarding Palakurki Samanatha in English will be very much useful for all those who do not know Telugu. I hope that your book will be received well by all the readers interested in knowing the life and the writings of Somanatha.

With best Wishes,

Yours Sincerely
B. D. JATTI



**LORD
BASAVESWARA**



KAVIKULA CHAKRAVARTHI
PALKURIKI SOMANATHA

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Blessings

PALKURIKI SOMANATHA (Photo)

LORD BASAVESWARA (Photo)

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*Dedicated to the
Fond Memory of my Father*

Late Sivasri B. V. S. Row
(1910 - 1971)

Chapter I

Somanatha - His Life

Historical Evidence

The main historical evidence for determining the date of Somanatha, remains his literary works and the works of his disciples like Pidaparti Somanatha, and others. A contemporary of Pidaparti Somanatha, Siddha Linga Kavi or Tontadarya, Wrote the life history of Palkuriki Somanatha In Kannada, known as "Palkuriki Someswara Purana." The Kannada work can be taken as an authorised evidence, as it does not contradict the writings and incidents of Palkuriki. Ekamranatha, belonging to 13th or 15th A.D., another Telugu writer wrote In Telugu, "Ekamranatha Caritam," a work on the life of the rulers of Kakatiya Kings of Warangal. In this work also, he mentions Palkuriki. This information can be taken as an important evidence as far as it does not contradict the other evidences available. Besides these, many Andhra and Karnataka poets who wrote Stutis and praised him in their works are a source of information about the date of Somanatha.

Pidaparti Somanatha lived nearly three hundred years after Palkuriki Somanatha. His ancestors Silvaratri Koppayya and others took the Salva Diksa from Somanatha and became his disciples. Somanatha arranged for the grant of the villages Dokiparru and Pidaparru to his disciples from the Kakatiya kings, the rulers who were also his faithful followers. This Pidaparti family regarded Somanatha as their "Kula Guru" and so besides Somanatha's works, their works stand

as an authentic standard evidence for the life of Palkuriki. Among the writers of this family, Pidaparti Nimmanarya and Basava Kavi, his son Pidaparti Somanatha and his nephew Basavappa were famous. Pidaparti Somanatha translated the "Dwipada Basavapurana" of Palkuriki into a Padya Kavya. So the introductory chapters of his works also give us information about our author. In his introductory chapter Pidaparti Somanatha mentioned about the works of Palkuriki.* Among these, Anubhavasara, Panditaradhya Caritha are his works in Telugu, and Somanatha Bhasya is his work in Sanskrit. Besides these works there are other works like Satakas, Ragadas and works belonging to a particular type of literature known as "Udaharana" literature. His Basavodaharana is first of its kind.

Somanatha's Birthplace

Somanatha was an Andhra. This is very clearly substantiated in his Telugu poetry works. This Kavisekhara was born in a small village named palkuriki which was about twenty miles from the then capital orugallu or Warangal of the Kakatiya kings. At present it is in Nalgonda district and Jangaon taluk. The name has finally come to be known as palkurthi at present. But during the time of Somanatha, it was known as Palkuriki only. This is evident from his works. ¹ Pidaparti Somanatha also mentions it as Paikuriki. ² Another

*Pidaparti Somanatha's Basavapurana Granthavtarika.

Basava Purandar Panditharathyula Charithambu
 Nanubhava Sarambu, Caturveda sara sukritulu, Somanatha
 Bhashyamu, Rudrabhashyamu. Basava ragada,....
 Sadguru Ragada, Chenna mallu sisamulu

1. In his Telugu works Basavapurana and Panditharadhya Carita he mentioned it as Palkuriki only
2. Introductory chapter of Pidaparti Somanatha's Padya Basava Purana.

writer and disciple of Somanatha whose name is not clearly known, mentions it as Palkuriki in his work "Anyavada Kolahalam".

The remote village of Palkuriki, which later on became famous as place where Somanatha was born. It was originally a Saiva kshetra during the time of the Kakatiyas. There was a Siva temple on the hill in this village. Somanatha's ancestors were presumed to be arcaikas of this temple. probably Somanatha was named after this deity. The belief is prevalent that he was born as a result of the boon conferred by the Lord Someswara. In Andhra the village names were normally adopted as the family names. Hence Somanatha acquired the name of "Palkuriki Somanatha" Palkuriki being his birthplace.

Dr. Chilukuri Narayana rao holds a different view that, this palkuriki is in Mysore state. The Halkurike of Tumkur district may have undergone certain changes and finally became Palkuriki.³ Because according to him, the name Palkuriki is nowhere seen in the list of names listed in the government records. But the name "Halkureka" as the village name is listed in the records of Karnatic government. Further as Telugu "Pa" is pronounced as "Ha" in Kannada and villages ending with Kuriki (as in palkuriki) were known to be in the borders of Andhra and Karnataka and not in the interior Andhra region. on the basis of this reasoning, Dr. Chilukuri Narayana rao feels that Somanatha belongs only to Karnataka and not the Andhra region. But we cannot take into consideration the village lists alone and neglect the other factors. The Palakurthi given in the list of Nizam government is still referred as palakuriki by some of the local people. The "Somanatha Davalaya" still

3. New edition of Panditaradhya Charita published in Andhra grantha Malika.

exists and the lord is worshipped by many people. Many people who say that they belong to the dynasty of Somanatha are still found living around this village. They are the "Arcakas" of the Someswara temple even to this day. The "Kurti" was referred to as Kuriki only, previously. Further there are "Sasana Pramanas" or Inscriptions to prove it. The villages like Elakurti, Urukurti which are near Palakurti were referred to as elakuriki, Urukuriki in the 12th and 13th centuries inscriptions, "Rendusarlu Elakuriki Prasanna Visweswara Devaraku samarpincinandula viniyoganu bhoganu varu"

"Sri chaunda sainyapati raravindutaram
grama samagra pa .. nnurukurki sanjnam.",

The village Dokiparti, which Somanatha helped his disciples to receive as "Dana" and Kottakuru the village of his guru Kottakurti Potidevara are nearby.

Besides these points, Pldaparti Somanatha in his work mentions that when the king Kakati prataparudra came to the Swayambhu temple in Orugallu, he saw some people reading Basavapurana of Somanatha when he asks them to explain. Some Brshmins told him that this "Dwipada" work was written by "Soma Patita" and abuse Somanatha. Hearing this Somanatha came to the capital of Kakatias i.e. warangal and argued with his opponents and won his case and was honoured by Prataparudra. This could have been possible only if, had Somanatha stayed very close to Warangal and not if he had stayed somewhere in distant Karnataka. we do not find any such incidents that are connected to Somanatha anywhere.

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- 4 The Dharma Sagara Inscription laid by Kakati Rudradeva (4th line, 12, 13, 14 lines) (Telugu inscription).
 - 5, The Kendiparthi inscription of Kakati Ganapatideva. (AD 1188) (same side 38, 40 lines) (Telugu inscription).

re around Halkuriki. Dr. Chilukuri narayanrao could not shew even one such incident in support of his views. Also in that period and in that area there were no Telugu speaking people except a few traders who came to Karnataka. Among all the works of Somanatha which are available, there is not even one single work which is completely in Kannada language. Even the other Karnataka poets do not seem to mention any such work. Then the question arises why the Karnataka poets showered praises on Somanatha. It may be only due to the reason that Palkuriki wrote many Ragadas, Stavas, and Basava Purana which all deal with the great Virasaiva reviver of Karnataka i.e. Basaveswara. So Kannada Virasaiva poets may have praised Somanatha so lavishly.

This new theory of Dr. Narayanrao was refuted by Sri Virabhadra Sarma in "Vibhuti." It was also criticised by Sri Seshadri Ramana Kavi in the essay "Basavapurana tatkruti vishesha",

In Ekamranatha's "Pratapacaritra" also, some manuscripts of Basava Purana it is written as "Palakurti" and Palakurti Somanatha. In Tontadaraya's Someswara Purana it is written that Somanatha was born in the north eastern direction to Srisailem. According to the legend, his parents prayed to the Lord Someswara in Kolanupaka near Palakurti and a child was born to them. So they named him Somanatha after the Lord Someswara. Pidadarti Somanatha, a contemporary of Tontadarya also mentions in his work, that this place is very near to Orugallu, the capital of the Kakatiyas. This is evident from Ekamranatha's "Pratapacaritra" also. Karnataka poet, historian, Sri Narasimhachari also feels in the same

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6. Vibhuti Samputi 2 and Sanchika 1.
 7. Vibhuti Samputi 4 and Sanchika 1.
 8. Padya Basava Purana Avatarika.

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4. The Dharma Sagara Inscription laid by Kakati Rudradeva (4th line, 12, 13, 14 lines) (Telugu inscription).
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 8. Padya Basava Purana Avatarika.

way, Mr. Rice also mentions in his "Kanarese Literature, that Somanatha belongs to a place near river Godavari.

Taking all these above points into consideration there seem to be no doubt that Palkuriki Somanatha definitely belongs to Andhra region and not to the Karnataka region as mentioned by some of the scholars like Dr. Narayana Rao.

Somanatha's Vamasa and Gotra

Different scholars give different opinions regarding the Vamsa and Gotra and Caste of Somanatha.

According to Sri Bandaru Tammayya, the famous Virasaiva critic who wrote many books on Somanatha and did a thorough research on this subject in Telugu, asserts that Somanatha belongs to the Jangama or Archaka Vamsa. According to him in the Siva temples of Andhra, the archakas were generally Siva dwijas or Hara dwijas. But in some Salvakshetras the Virasaiva Jangamas alone served as Arcakas. Even Srisailem also belongs to the fourth Virasaiva Pancacarya pitha i.e. the Panditaradhya Peetham only. The same Jangamas were only the arcakas of the Someswara Swayambhu temple at Palkuriki for generations. According to Virasaiva scholars there were five Acaryas for Virasaiva Matha. They were supposed to have come from the five faces of Lord Siva, and have taken different names in different names in different yugas, to establish Virasaiva Matha. They were supposed to be the gotra kartas of the Virasaiva religion, according to Suprabodha a Salvagama.¹⁰

9. "Palakurtiki Somanatha" by Bandaru Tammayya, Pages 20-21.

10. Sadyojataca Prathamam Vamadevo Dwitlyakah aghorasca tatpurusasca caturthakah Isanah pancamasceti mukhani mama sarvasah tanyananani gotrani vedoktani na samayah viro nandi bhringa vrisasca skanda evaca matswarupat samut pannah panca gotradhi karinah.

The first names of these religious preachers were Vira, names Nandi, Bhiringi, Vrisa and Skanda. Their Kallyuga are Revana Siddha, Marula Siddha, Ekorama, Panditaradhyā and Viśvaradhyā. At present their pithas are at Rambhapuri in Mysore, Ujjaini in Bellary, Himavatkedara, Srisalam, and Kasi. The first names of these preachers i.e. Vira, Nandi, Bhiringi, Vrisa and Skanda were considered as the gotranamas to the Virasaiva Jangamas. Because there is a belief that these five gotra kartas have issued from the five faces of the Lord Siva, The Virasaivaites believe that they belong to Iswara Kula or Siva kula. According to Somanatha also indicates that he belongs to Siva kula and Bhiringirita gotra. In his first book *Anubhavasara* in Telugu,¹¹ Even in his other Telugu work *Basavapurana* he mentions his mother is Parvati and father is Siva.¹²

According to Sri Bandaru Tammayya even today the successors of Palkuriki feel that they belong to Bhiringirita gotra and to Ekoramacarya Pitha. Such gotras belong only to Virasaivaites and is not found among the Saiva Brahmins or Aradhyas who have the names of rishis as their gotra names.¹³

Sri Tammayya further tries to prove his statement by saying that Somanathan insulted other Brahmins who did not have Lingadharana, so he must be only a Virasaiva Jangama and not an Aradhyā Brahmin.¹⁴

11. bhiringirita gotrudanu, gurulinga tanunjunda, siv kulinuda durvyasanga sanga vivarjitenda jangama linga prasada Satpranundan.

12. Dharanumamata Pitarudra. p.25. Palkuriki Somanatha by Bandaru Tammayya of 1966 edition.

13. p.25. Palkuriki Somanatha by Bandaru Tammayya of 1966 edition.

14. Ibid.

Kandukuri Virasalingam mentions him as only as Virasaivaite and does not mention anything about his caste whether he is a Jangama or Aradhya Brahmin.¹⁵

This statement of Bandaru Tammayya was refuted by Sri Kasinadhuni Nageswar rao in his foreward to Vrisadhipa Satakamu.¹⁶ According to Mr. Nageswar rao, Somanatha who is well versed in all the four Vedas, Sastras can never be a non-Brahmin and the comment that he was a Patita Brahmana as mentioned in Pidaparti Somanatha's "Padya Basava Purana" only indicates his Brahminism. He feels that Somanatha was an aradhya Brahmin in the early stages of his life but later on due to the influence of Basavaswara of Karnatka he became a Jangama, discarding his Brahminism. That is the reason why he says in his work "Anubhavasara" that he belongs to Bhiringi rita gotra. Further, Mr. Nageswar rao feels that even the Saiva Aradhya Brahmins during the time of Siva Puja are mentioning these gotra kartas. Therefore, it does not mean that Somanatha was not a Brahmin by birth.

Further, the famous scholar and critic Sri Veturi Prabhakara Sastry also refutes the statement of Sri Tammayya with the following points.¹⁷

1. In those days Vedas, Sastras, etc. which were not studied by non-brahmins, were thoroughly criticised by Somanatha.
2. Somanatha himself mentions that non-brahmins are not allowed to read Vedas and shows proofs in his Sanskrit work "Somanatha Bhasya."

15. Andhra Kavula Charitra, new edition by K. Virasalingam.

16. published by K. Nageswar rao in 1925.

17. Basava purana prastavana, published in 1926.

3. Many Andhra and Karnataka poets refer to Somanatha with the Arachya name only.

All the non-Arachyas whom Somanatha criticises in his Basava Purana cannot be attributed to his personal opinion and perhaps remains as the opinion of the characters in his work. The same author praises the Brahmins in his work Panditarachya Caritra. Because Basaveswara did not appreciate the principles of Brahminism, it is written as such in Basava Purana. Sri Veturi Prabhakara Sastry feels that Virasaivism was founded by none other than Basaveswara and that there is no evidence for the existence of this religion before Basaveswara. Also that the Saivacaryas like Renuka were the contemporaries of Basaveswara.

But this theory may not be correct because Saivism is one of the oldest religions of India and we have the traces of this religion even in the Harappa and Mohenjodaro civilizations.^{17a} The name Harappa itself suggests it is connected with Hara or Lord Shiva. Virasaivism is one of the ten branches of Saivism according to Karana Agama.¹⁸

It may be concluded that in this connection the word "Patita Brahmana" as mentioned in Pidaparti Somanatha's Padya Basave Purana, one need not apply to his fall from Brahminism but to his literary technique. It was Somanatha who started the dwipada kavyas in "Desi" trend. Probably the learned people who were used to the Marga trend in poetry did not appreciate his literary prakriya and abused him

17a. Sri Basaveswara a commemoration volume-page 327. Published in 1967 by Government of Mysore.

18. adou samanya saivantu purva saivam dwitiyakam misra saivam trutiyantu suddha saivam caturthakam pancamam srauti saivantu sastantu marga saivanca saptamam vira saivakhyat navamam parikirtitam.

as "Patita Brahmana" Here Patita applies to his litetature and not to his caste.

Again in his Telugu work Panditaradhyā Caritra, he makes an Aradhyā Brahmin Surana as the listener to his work,¹⁹ and there he addresses the latter as his dear friend and brother-in-law,

Sri Tammayya feels that they cannot belong to the same Aradhyā sect even though Somanatha addresses him as "dear brother-in-law" In his work because in those days, according to Tammayya the "prathama gotra sūtra" were applicable to Virasaivaite and "Rsi gotra sūtras" to Aradhyā Brahmins. But he feels that at the same time marriage alliance was possible between the Aradhyā brahmins and Virasaivaite non-Brahmins.²⁰ But if we observe the gradual mental change and outlook in Somanatha, it is quite clear and evident that Somanatha was well versed in all Śrūtis, Smṛtis, Purāṇas along with the Vedāṅgas and gave much importance to the Brahmins In his early work like Panditaradhyā Caritra, he gradually came under the influence of Basaveswara, the Virasaiva reviver and then discards his aradhyā brahminiam and criticises brahmins in his other works like Basava purna as "malas" etc. The same scholar again shows his well versed scholarship in his analytical approach of Somanatha bhasya. This clearly indicates that Somanatha was definitely an Aradhyā Brahmin by birth who had relationship with Palkuriki Surana of "Harithasa gotra" and Apasthamba Sūtra. He addresses the latter as his dear brother-in-law and friend.

19. necceli kadavu nivaniyu maccika na muddu maridi ni vaniyu aralanī sakhuda surarya na muddu maridi vinmīdi mahima prakaranamu.

20. Foreword to Basava Purana" by Bandaru Tammayya, pages 42-44.

Here friend means that a friend in the ordinary sense but probably a dear friend among all his relatives as both of them belonged to the same village Palakuriti. Thus he is not only a brother-in-law but a dear friend too.

Considering all these facts, it can be concluded that Somanatha was an aradhya Brahmin who was influenced by Basaveswara's Ideology and who started the "Desi" trend in his literature thus becoming a "patita brahmin" in the eyes of orthodox scholars who did not appreciate this new trend of dwipada kavyas and who followed only marga trend in literature.

The era of Somanatha

There is much controversy regarding the exact period to which Somanatha belonged. Many scholars have expressed diverse opinions regarding the time of Somanatha. According to some, he was placed in the later part of 12th century and lived upto earlier part of 13th century. According to others he belonged to the later part of thirteenth century to early fourteenth century.

The best evidence is his own work which give much information. Among all his works, his Telugu works Basava purana and Panditaradhya Carithra are very important. These two describe the life of two famous religious preachers who lived in the middle centuries. Basava purana describes the life and activities of Basaveswara who was prime minister of Kalachuri Bhoja, who ruled over Kalyana Kataka between 1157-1167 A.D. Panditaradhya Carithra deals with the life of Mallikarjuna Pandita, a contemporary of Basaveswara. So Somanatha, the writer of these two works must be either a contemporary of these two or must belong to a later period. Further Somanatha in these two works has mentioned his own contemporaries and also about the children of Mallikarjuna Pandita.

Evidence

There are three ways of knowing the exact age of any poet: (1) Internal evidence (from his books). (2) External evidence. (a) From inscription etc. (b) Other poets or scholars who mention him.

(1) Internal evidence

The internal evidence is taken from Somanatha's works itself. As mentioned earlier, Somanatha wrote about the life and preachings of Basaveswara in his Basava Purana and states that he has written these incidents from the resources he heard from other people ²¹ Now the question arises who is "Basaveswara?"

Basaveswara was the Prime Minister in the court of Kachuri Bijjala who ruled Kalyana Kataka. Bijjala in turn was originally a subordinate officer in the court of Tailapa III of Chalukya dynasty who was defeated and captured and later released by Prola of Kakatiya dynasty. This is clearly known from the Hanumakonda inscription.²² According to this, Prola was the second Prola, the son of Tribhuvana Malla of Beta Raja who ruled between 1115-1158 A.D. He was a Subordinate to the Chalukyas and when their power declined he became an independent king. He captured Tailapa of Chalukya dynasty and then released him. Hanumakonda Inscription is written on Chitrabhanu samvatsara, Magha Suddha Vaddavaram Saka Samvatsara 1084 i.e., 1162 A.D.

21. prasthutimpaga sadbhakti visphuranam bhasuti kekkinā
basawani charita cheppiti bhaktulace vinnamadkim dāp-
pakundaganu dasaktijesi.

22. calukya cūḍamani sasvadyuddha nibaddha gahvaramatim
yuddhe babhande kṣanāt śrīmattailapa devamambudha
nibhastambheda mastaksanāt prakhyato ripu kṣanta
khandana vidhou bhakta yānu ragoujjahouj.—Hanuma-
konda Śasana Irnē 28, 29, 30.

Therefore It is evident that Bijjala and Basaveswara, Tailapa and Prota were contemporaries. The date of Basaveswara is further proved by the Arjunawada inscription.²³ The Sangama Basava mentioned in this inscription is none other than Basaveswara. This is the evidence from Karnataka inscription to prove the date of Basava. This inscription was put forth in the year Saka Samvatsara 1182 siddharti nama Samvatsara Chaitra Bahula Amavasya Somavara by the people of Chavunasetti who were the subordinates of Kannara deva of yadavavamsa. So the year is approximately 1260 A.D.

As history depicts the Calukyas of Kalayan were ruling the Karnataka region from 972 A.D., Bijjala was the Mahamandaleswara of Tarawadi since 1136 A.D.²⁴ When Taila ascended the throne in 1151 A.D., he manipulated in order to be the Mahapradhana at Kalyan reducing King Taila III to a non-entity. Thus Basaveswara who undoubtedly the prime minister of Bijjala also belongs to the same i.e. 1100-1170 A.D.

Somanatha himself has declared that he has written his Telugu work Basavaputana on the basis of what he heard from others. The stories about Basava must belong to a much later time to the Virasaiva religious reformer Basaveswara. So we can place him after Basaveswara only.

Somanatha and Mallikarijuna Pandita

Somanatha in his other work "Panditaradhya Carita" described the life and activities of Mallikarjuna Pandita. who is this Pandita? He is the author of the famous work

23. Mangla kirti puratana jangama lingalka bhakti nirbhara lila sanga sangana bosavam sangatiyam malake bhaktiyogiugunavaratam.

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on Saivism "Sivatatva Sara." He can decide the period of this writer from the accounts written by the contemporaries, kings and certain historical incidents which were described in Panditaradhya Caritra by Somanatha.

At the time of Mallikarjuna Pandita, the Velanati Cholas ruled the coastal Andhra region with Candavole as their capital. When Pandita went to Candavole for religious preaching Velanati Choda was ruling the kingdom. Pandita was insulted by the Raja guru who was a Bouddha. In anger his disciples killed the Bouddha guru. When the king came to know about this he called Pandita and punished him by removing his eyes. Pandita cursed the king that he would be destroyed. As a result of that curse the king developed a peculiar ulcer which could not be cured by any medicine. He sent his ministers to Pandita to beg forgiveness. He refused to do so. Then Pandita recited an "Astaka" in the name of Amareswara due to which he got internal eye sight or "Urdhva Locanas." Then he proceeded towards Karnataka to meet Basaveswara. But when he was in a disciple's house at Vanipura, a person came from Karnataka and informed that Basaveswara had obtained "Lingaikya" eight days earlier.²⁵

The above incident reveals that Mallikarjuna Pandita was a contemporary of Velanati Choda, Brjjala of Kalyana and his prime minister Basaveswara.

Time of Velanati Choda

In the 12th century A.D., coastal Andhra was ruled by the Velanti Choda kings. They were not independent kings. They were subordinates to the Calukya emperor. Their ca-

25 Basava dand nayakudu niccamaina sangamesu garbhambu jocche dehamutone codyamoppar aṇi damuda netiki nenimidi dinamulu nikkamanucunu.— Panditaradhya Caritham.

pital was Candayole which is in Guntur district in Andhra Pradesh. In this dynasty there were two kings with the name Choda. The first Choda ruled from 1115 A.D. to 1136 A.D. His grandson was the second Choda. He ruled from 1163 A.D. to 1180 A.D. He was also known as Velanati Rajendra Choda. The second Choda was a contemporary to Bijjala and Basaveswara.²⁶ So Mallikarjuna Pandita must have come to Candavole during his rule. This king might have ruled upto 1180 A.D. as we do not find any of his inscriptions after that period. He had a son by name Gonka. We do not know definitely whether this person ruled the kingdom or not. But there are inscriptions stating that his grandson ruled the kingdom. But we do not find of his inscriptions in coastal Andhra region except in Katings where he was in power. So it is evident that the velanati Chodas lost power in coastal Andhra by 1189 A.D. It is certain that the king who was cursed by panditaradhyā was none other than Velanti Choda II. In that case Pandita must have gone to Candavole between 1163-1180 A.D. Therefore it is clear that both Basaveswara and Panditaradhyā were contemporaries and lived in a period between 1163-1180 A.D. So Palkuriki Somanatha who belonged to a much later period must have lived after 1180 A.D., i.e. nearly after the early 13th century.

Somanatha and his contemporaries

Pidaparti Somanatha in his "Padya Basava Purana,"²⁷ mentions that in Orugallu, when some devotees were reading the Basavapurana of Palkuriki, the Kakatiya king Praṭaparudra happened to come there.

26. His last inscription is dated 1180 found in the temple of Draksharama Bhimeswara (Are 413 of 1193 S 11 IV :35).

27. Padya Basava Purana, 1st Chap., pages 28-29.

According to Sri Veturi Prabhakara Sastry, this Prathparudra was not the one who was defeated by the muslim rulers but was the Rudradeva who ruled the kingdom in 1198 A D. So Pidaparti might have mentioned him as Prataparudra.²⁸ He further feels that Somanatha and Pandita were contemporaries. According to him Somanatha wrote his Basavapurana from what he heard from other devotees. In the poem given below Karasthali Somanathawas a disciple of Pandita. This parson was a contemporary of Palkuriki Somanatha. Somanatha discussed with him about these stories of Basava Purana. So he must be later than 1190 A D. and that is in Rudradeva's reign.²⁹

But according to Sri Komarraju Lakshmana rao the writer of Panditaradhy Charitra i.e. Somanatha belongs to the period of Mallikarjuna Pandita's great great grandson. His date is between the end of 12th century and early 13th century A D.³⁰

Sri Bandaru Tammayya throws altogether a different light on this subject by saying that Kolani Ganapatideva who lived a century after second prataparudra, mentioned Somanatha in his "Sivayogasara". The Karnataka poet Bhim-akavi of A D. 1369 translated Palkuriki's work into Kannada. Srinatha in 1398 A D. wrote a Padyakavya known as Panditaradhy Charitra based on the Panditharadhy Charitra of Somanatha. If Somanatha belonged to the period of Prataparudra II then it would not be possible to write works based on his works within such a short period. Prataparudra II is dated 1290 A D.-1326 A D. So, it is reasonable to place Somanatha with Prataparudra I and not the II i.e., 1160-1240 A.D.³¹

28. Foreword of Basavapurana, pages 6-7.

29. Ibid., pages 5-6.

30. Foreword to Sivatatvasara, pages 11-19.

31. Palkuriki Somanatha Kavi by Bandaru Tammayya.

Sri Nidadavolu Venkatarao went one step forward and stated that queen Rudrama of Kakatiya dynasty ruled the kingdom with the name of Prataparudra. To her, minister Sivadevayya narrated the story of Basavapurana before 1260 A.D. indicating that the Basavapurana of Palkuriki was already familiar by that time.

But this theory was refuted by Sri Nelaturi Venkata Ramannayya who feels that Rudrama is known in history as Rudradeva and not as Prataparudra. According to the various inscriptions of hers, she is presumed to have lived around 1261 A.D. So, she could not have ruled before that period. Though we consider that Basaveswara stories were told by Sivadevayya to her, these were not the original creation of Somanatha because Somanatha himself declared that he has written the work from what he heard from other-devotees. What Sivadevayya related, need not have been the original work of Somanatha but the general stories prevalent at that time. So the Prataparudra mentioned in all these inscriptions and works cannot be Rudramadevi of Kakatiya³². He is the grandson of Rudramadevi and son of Mummadamma and ruled the Kakatiya kingdom between 1295-1323 A.D.

This statement agrees with Pidaparti Somanatha's Padya Basavapurana that when some devotees were singing Basavapurana in a temple the king Prataparudra was present

32. Somanathudeppativadu—by Nelaturi Venkata Ramanayya, pages 75-79.

there.³³

Again Pidadarti Somanatha mentions in his work that Palkuriki asked his disciple Induluri Annameyya who was the minister of king Prataparudre to give some charity to some people who were his disciples.

who is this Annameyya?

According to historians, Induluri Annamayya [is the husband of Ruyyamma, the second daughter of queen Rudrama and was the uncle of Prataparudre who ascended the throne after Rudrama. He was a minister of Prataparudra. His inscriptions are dated 1291 A.D. There is an inscription dated 1294 A.D., in which it is stated that Induluri Annamayya gave donation to the Dreksarama Bhimeswaraswami at Draksharemam.³⁴ There is another inscription in which a Dana Sasana of a subordinate has inscribed in the name of Induluri Annamayya Pragada in the year 1317 during the time of Prataparudra king.³⁵

Sri Mallampalli Somasekhara Sarma feels that this Annamayya Pragada is the same Induluri Annamayya who was a minister in the court of Prataparudra. So in that case he is dated 1291 A.D.-1317 A.D.

So from the above points it is clear that all the historical events described by Pidadarti Somanatha regarding the

33. A Pratapuni Rajadhani Yorugallu.

Okenadu Sivabhaktulorugantanu swayambhu devu mentapamuna vasinchi basave puranambu patimchi vinuvela, heruni golva bratapudacetakegi "adivini dushe kavula lu napuramelu pratapudun." — Pidadartha Somanatha's Basavapurana

34. SSI IV 1337.

35. SSI V 110.

life of Palakuriki coincides with various inscriptions. All of them coincide with the date of Prataparudra and not Rudradeva. It is evident that Somanatha lived during the time of Prataparudra and not Rudradeva.

Parents and Childhood

In his first work Anubhavasara Somanatha did not mention any particular name of his parents and says that he is "Gurulinga Tanuja." Bandaru Tammayya feels that this "Gurulinga" only refers to Lord Siva.³⁶ In his Basavapura na Somanatha mentions that his father and mother were Vishnu Ramideva and Sriyadevi.³⁷

Tontadarya in his Someswara Purana, Mentions that Somanatha belongs to Vemaradhya vamsa and his parents were Gurulinga and Mangalambika. But there is no historical evidence to prove that they were his parents.

Sri Tammayya seems to make a heroic effort to establish Somanatha among Jangamas by saying that the author was a born Jangama who lost his parents in his childhood and was brought up by Vishnu Rami deva and Sriyadevi with love and regard. But it should be not be forgotten that Somanatha was well versed in all the Vedas and Sastras which were not within the reach of non-Brahmins. So he can never be a Jangama by birth and is only an Aradhya who was loved and respected by his parents. It is quite natural that a son like him who was a scholar, poet and well versed in Sastras will be the most liked one among the children for any parent. So Vishnu Ramideva and Sriyadevi are his own

36. Preface of Basava purana, pages 45-46 by Bandaru Tammayya.

37. Bhrajishnudagu Vishnu Rami devundu tejisuvagu sriyadevi yammayya garavimpaga noppa gadill sutuuda.—Preface of Basava Purana by Bandaru Tammayya, page 45.

parents and he is not their adopted son but one of their own.
Teachers

Though many names are mentioned as the teachers of Somanatha, He himself did not mention his guru's name

Bandaru Tammayya feels that since Somanatha was a Jangama by birth, his guru also must be a Jangama Pithadhipati.

Somanatha mentions in his Basava Purana Avatarika that he was a disciple of Kattakuri Potidevara. This Potidevara's place Kattakuri is very near to Palakuriki.

In the Introductory passages of his Panditaradhya Caritra, Somanatha mentions that he was the disciple of grandson of Balideva Vemaradhya. But he did not mention the actual name of his guru. As described in the Puratana Prakarana of Panditaradhya Caritra it is clear that Balideva Vemaradhya must be an aradhya Brahmin or a Brahmin Saivale. people belonging to this Vamsa are seen now also. Somanatha's literary guru was Karasthali Viswanatha.

Somanath's Contemporaries

In many of his works Somanatha seems to have related his stories to his friends. Thus Godagi Tripurari was the listener of Anubhava Sara goburi Sanganamatya of Basava purana and Paikuriki Suranamatya of Panditaradhya Caritra. Among them Suranamatya was an officer in the court of Prataparudra II³⁸. But there are no relevant historical sources to prove these facts and these men are only mentioned in the works of other writers. The other famous men mentioned by him are Karasthali Somanatha and Rentala Mallinatha. He was a regular visitor to Srissilam which is clearly

38. Mentioned in Ekamranatha's Prataparudra Caritra.

Indicated by his detailed description of this mountain his work *Panditaradhya Caritra*.

Somanatha was a "Aghora vira maheswara" which he clearly mentioned in all his works. He was a staunch Saivaites who did not even touch the food prepared by non-Saivaites. He did not tolerate even the Darsana, sparsa and conversation with non-Saivaites. He was a staunch follower of Pancacaras of the Virasaivaites.

Somanatha's final Salvation

The presence of the samadhi at Palkuriki indicates that Somanatha led his last days in his native place and after his lingaikya a samadhi was constructed and a temple was made on it. Inside this temple a linga and nandi are installed. This linga is known as Somanatha linga.

But according to Pidaparti Somanatha's Basava Purana Avatarika, Somanatha in his later life went to Karnataka and there in the village named Kalle near Sivaganga, made his samadhi and died. Probably, Pidaparti must have taken Tontadarya's Someswara Purana into consideration to make this statement. According to Tontadarya when Somanatha was living happily with his son and disciples at Palakurthi, a person came to him and told him that in the Kalle village, lived a chaste Saivaites lady by name Chennamma. Somanatha wanted to meet her. So along with his son and disciples he left for Kalle. Chennamma was very happy to see him and requested him to stay in her house for a month. He promised to do so. But before the completion of the month, due to the request of his disciples, he took permission from Chennamma and started his return journey in a bullock cart. But the oxen did not move. Then the onlookers told him that the oxen did not move because he did not keep up his promise with Chennamma. So Somanatha

got down from the cart and stayed in Chennamma's house. One night Lord Siva came in his dream and told him that he has come to take Somanatha to Kailasa. Somanatha paid respects to the Lord and said that he would leave his Sthula Sarira in this world as Samadhi is the only solution to the mortal body and he would leave his body on the next solution to the mortal body and he would leave his body on the next Monday. Lord Siva agreed to this and vanished.

Next day Somanatha called his followers and told them that he would be leaving his body on the coming Monday. Hearing this all the Sivasaranas started gathering at Kalle. Somanatha then made a mantapa and wrote the Sadakshari mantra on it. He then dressed himself in pure clothes, gave vibhuti and Tambule to the Saranas and then took the nirya-na diksha according to the Siva Siddhanta Tantrokt Vidhana and left the mortal body when every one was uttering the Pancakshari mantra. Then all the devotees placed vibhuti and floral wreaths on his body and buried him in front of the Kaleswara temple according to his wish. Then they constructed a samadhi on it with mantras.

So we can conclude that the temple at Palakurthi was probably constructed by his devotees in that place where Somanatha used to do his tapas. The place where he attained lingakya is still found in Karnataka. Here a matha belonging to the Srisaile Simhasana still exists. The present head of the matha has given this information to Sri Bandaru Tammya on the latter's request. In that matha there is a samadhi besides their predecessor's samadhi. And this is supposed to be of Palkuriki Somanatha. So this supports Yontadarya's statement that Somanatha spent his last days at Kalle.

Chapter II

Somanatha's Minor Works

Palkuriki Somanatha's literary genius is many-sided. He is equally proficient in eight languages (Astabhāsa visarāda). The spread of Saivism was his chief aim and he gained his goal through literature. For this purpose the poet laureate created a vast variety of literature like Puranas (Bāsava Purāna) gadya, Ragada, Bhashya (Somanatha Bhashya and Rudra Bhashya), Udaḥarana poetry and so on. For the preaching of Saivism to the common man, he brought literature to their level by writing some of his works in Desi style. He was a pioneer of Telugu dwipada kavya and Udaḥarana type of literature. By creating these "Sahitya Prakriyas" Palkuriki brought renaissance in Telugu literature. At the same time to show his authenticity and scholarship in Sanskrit, he wrote Somanatha Bhashya, a work on Viśaiva principles and rituals.

Palkuriki Somanatha's works are broadly divided into two categories. His major works and minor works. Viśa-dhipa Sataka and Somanatha Bhashya are his major works.

Somanatha's minor works can be divided into five categories. They are gadya, ragada, udaḥarana, pañcaka and astaka types.

Among his gadya works, pañcaprakara gadya, nama-sakara gadya, Akṣarāṅka gadya and Astottara gadya are very prominent. Somanatha wrote the beginning and of these gadyas in Sanskrit and rest in Telugu, Kannada and Marathi.

1. Panca Prakara Gadya

The name itself indicates that it consists of five types of gadya in it. In the beginning the author wrote the gadya in Sanskrit in praise of Basaveswara. But the other four parts are quite different from the first part. They are written according to the specific matras and ganas. In the first type of gadya there is no regularity of matra ganas. But in the second type there are sixteen caranas. Each carana is made of four ganas of four matras and is beautified with Sabdala karas₁

In the third type of gadya there are about thirty one caranas. Every carana consists of four ganas of four matras and there is antyanuprasa.

jaya jaya niravadhi nirmala gatra
 jaya jaya durita latacaya datre
 jaya jaya kevala bhakti kalatra
 jaya jaya bhavatita caritra

 jaya jaya bhakta padambuja bhringa
 jaya jaya mangla mahimottunga deva basava

The fourth type of gadya consists of twelve caranas each with two ganas of five matras. There is laghu niyama and antyaprasa.

jaya durita pariharana
 jaya sukta paridarana
 jaya nirakta ravi kirana
 jaya sukavinuta kalita - jaya vikaca mukha lalita
 jaya vinaya naya miliita - deva basava

1. ap'ca srivibhava bhava pasotkarasatala vitra vitrasita
 bijjala dharanisa dharanisa prakararcita carana

The fifth group consists of eight caranas each with two ganas of four matras and with antyaprasa for every two caranas.

jaya siva ranjana - jaya bhava bhanjana -
 jaya karunakara - jaya para bhikara - jaya ruta bhasana -
 jaya sruti posana - jaya guna rajita - jaya guna pujita
 jaya jaya sri basava danda natha namaste namaste namah

II. Namaskara gadya

This gadya begins with a praise for Basaveswara in Sanskrit. After this there are 118 padas with four matras in each pada. Every pada ends with a praise in Sanskrit caturthi vibhakti. That is why it is known as namaskara gadya. Somanatha's antyaprasa is also found in these gadyas. Somanatha considered each pada as a flower and named these gadyas as Basava Astottara Kusuma.

III. Aksharanka gadya

Since the first letter of the first pada of every gadya starts in an alphabetical order, this gadya is known as Aksharanka gadya.

apica siva sringara om - adi pada vistara om
 lha para sukhadara om - lsana triya dura om
 uddhara gunopeta om - urdhva retajatata om
 rsabha namakhyata - rja mayatita om

...

...

...

In this gadya in every pada there are two ganas of five matras and there is antyaprasa for every four padas. At the end the author sings the praise of Basaveswara as "sivakara

2. sri kantodbhava veda codita lasadvira,...

... sakshacchivrisabhadhipansa basavadhisaya tasmay
 namah

sri basava dandanatha om namaste namaste namah" and then finally wrote "akaradi shakaranta makarodasha malika prasa-di somanathakhyo basavasya krupanidheh.

Then with all the vowels he made one slokaamita yasa-ska adyayana idruci, iswara urjita krama rsabhanka rijuhara ishitha ismita ekarudra aindra mahita rupa, omiti padadyuti aurvalalata ambica same rasa bhava, ah kalita varnanutam basavesa pahlmam

From there, taking each varga of consonants from ka to sha, he wrote thirty five slokas for the thirty five letters i.e. one sloka for one letter.

All these slokas are in praise of Basaveswara only as Somanatha feels that Basaveswara is a second Siva or Nandiswara.

4. Astottara Satanama gadya

In this gadya also the ganas and matras are just like in the namaskara gadya and panca prakara gadya. The name of the gadya itself suggests that there are 118 padas.

This gadya resembles mandanila ragada of Kannada literature in its characteristics.

Basava Pancakam

Pancakam means a collection of five poems. These are also known as Panca ratnas. It is written in malini metre. The work begins with—

3. Sri madguru basavesa namaste
samaya bhava nirhasa namaste
paripurna pratibhati namaste
surucita pranava jyoti namaste

priyatama siva bhakta - bindu nadanurakta
 ayamaya siva yukta - hara hira prabhakta
 niyamita sakalanga - nilakanta prasarga
 jayatu basava linga - sara mukti kriyanga

In the end there is a sloka—

srimate vrisabhendraya somanathena dhimata pance ratna
 midam stotram jnana vairagya bhaktadem

Basavastakam

Astakam means a collection of eight poems and this collection forms a stotra. Somanatha has written astakas. One in Telugu and the other in Sanskrit. The Sanskrit work is known as Vrisabastaka and is written in vasantatilaka metre.

pakshindra vahana tapobala sadraniya
 sarva swarollasita rupa samupeta punita druste
 sri vajra sringa vrisabadhipate namaste
 paikuriki somam racram vrisabastakam yah
 stotram srnoti patatih viniscitartham
 so dhasu yati vrisabhadhipateh prasada
 labdhat visuddha pada bhakti phatadabhistakam

Trividha lingashtakam

Somanatha wrote this work in Sanskrit about the three lingas i.e. Istalinga, Pranalinga and Bhavalinga. These slokas are written in Anushtup metre. Each linga has eight slokas.

pancakasam mahakasam pancacaram prakasitam
 pancaksharam mayakaram swetalinga mahambhaje

....

....

...

jivadharam sivadharam jnanadharam paratparam
 sarva vyapaka mantrarth pranalinga mahambhaje

In the end "Phalasruti" is summed up in one sloka.

pandita somanathena krita lingastaka triyam
yah patet satatam vidvan bhakti mukti phala pradam

Basavodaharana

What is udaharana

Udaharana is a part of literature or "sahitya prakriya" like kavya, nataka, purana etc. This type of literature was first produced in Sanskrit by Palkuriki Somanatha and was later followed by other writers like Vidyanatha. All the udaharana works available in Sanskrit, till now have been writren mostly by Telugu writers only.

Udaharana is a laghu kavya consisting of 26 slokas, vibhaktis are given importance in this work. All the seven vibhaktis and sambodhana vibhakti are given prominence. Each vibhakti has three poems. The first one must be of one metre, the second poem must be of one Ragada, and the thirld must be an Artha ragada. That is if the second ragada has 16 trimatra ganas, the third should have only 8 trimatra ganas. These ragadas and artha ragadas are produced in eight padas each. These four ragadas and four artha ragadas are commonly known as Kallika and utkalika.

After these there is one sloka which is produced in all seven vibhaktis. This is known as Sarvavibhakti. In this there is no kallika and utkalika. with this sloka, the Udaharana Kavya ends.

Origin of Udaharana literature

Candas is of two types. Marga candas and Desi candas. Marga candas deals with the classical metres like Ar-

ya mandakranta etc. whereas desi candas is regional or native which includes kirtanas, stotras etc. Marga candas is Gana candas depending on ganas while Desi candas depends on matras, ganas are niyata or fixed while matras are aniyata or flexible. Desi candas is closely connected with rhythm or talam. Desi candas includes the ragadas from which the udaharana has originated.

Ragadas are slokas with two padas like the dwipadas with Adiprasa and Antyaprasa. Udaharana is also a type of ragada only. The ragadas used in the udaharana kavya are known as kalikas, Kalika contains eight padas. So four ragadas in udaharana kavya make one kalika. If half the ganas are used then it becomes utkalika.

Udaharana is mainly "Stuti Pradhana." So the slokas can be sung. The kalika and utkalika are "Talanga Pradhana." They must be sung in tripada, jampa, and rupaka talas only.

Characteristics of udaharana

All the udaharana kavyas available in Sanskrit contain the lakshanas which are characteristic of Telugu udaharana kavyas only and are written only by Telugu writers. To this class belongs Palkuriki Somanatha's Basavodaharana. So he is the first Sanskrit Udaharana writer.

Amritanandanatha, the author of Alamkara sangraha wrote the characteristics of Udaharana as follows :-

athodaharanayasu lakshnam kathyate adhuna
kalpaniyani padyani saptavibhaktibhih,
sambohdhana tmakscante vibhaktisvastamo bhavet
sakvari prabhrutani syuh cadanyasya yatha
rucl ritih pradhana goudiya gatissyaddruta
madhyama ojahprasada sabda syuh, sanuprasah

kvacih kvacit tatradhyam malinivrittam jayetyadi
 samanvitam gadyatmaka dalanyastou pratyekam sa
 yatinca utkalika karya smastabdhi padatmika
 ante ca utkalika yuktayatyanuprasa sobhini
 caturthotkalikasyadve vibhaktya bhasalacita
 kalikotkalikascasta navya tala layanvitah
 pratipadayam bhavennetrunama tattatdvibhaktimat

sarvesam padya mantasca kavi nayaka lachitam

From the above passage we know the characteristic of udaharana. Seven slokas must be in seven vibhaktis. The metre or vritta must be sakvari. The first sloka must be in malini metre with jaya sabda. There must be eight "gadyatmaka dalas" with yati. At the end there must be utkalika with eight padas in the form of one samasa. The kalika and utkalika must be accordance with tala and laya. At the end of the kavya the name of the hero and the writer's name must be indicated.

Vidyanatha in his "Prataparudriya" says that the three qualities of udaharana kavya as follows.

atha shudra prabandhah nirupyante ;

yena kenapi talena gadya padya samanvitam
 jayatyapakramam malinyadi vicitram tadudaharenam
 nama vibhatyastakam samyutam.

Kumaraswamy commenting on this said :

atha sudra prabandhesudaharana gadyaih kramena
 kalikotkalika paryayaih, vibhaktyabhyasakitaih,
 vakyaih padyam prati vakyamadou, tattadvakya
 samana vibhakti nayaka namamkita slokaisca
 samanvitam malini nama vritta visesah
 "nanamayayayuteya malini bhoji lokaih"

etra lakshanasya nyunatvadvartamana padananca
sankirnatvatvatdubhayam varayan vyacaste

In the above passage instead of kalika the word gadya is used but kalika and utkalika or not gadyas but ragadas.

Vamana in his "Kavyalankara sutra vritti" while discussing the three types of gadyas said

"anaviddha lalita pada curna tadviparita
mutkalika prayam

Gopendra tippabhupala commenting on this utkalika in his kamadhenuvyakhya said :

utkalika utkanda utkantotkalike same utkalikayah
prayah prayoga bahulyam yasminstat utkalika prayam
gadyam yasminstu srotrunam utkanta bahula
bhavatityarthah yadva kalika sabdo tra lashanaya
ruhi ruhi kavyam vartate ullasanti kalikam
ruhikam prati prapnotityutkalika prayam yatra
pada sandarbha pari pati kandopakanda sandana
salini kalike nollasati tadutkalika praya mityrthah

Thus kalika and utkalika are two forms of padya based on tala and laya. This kalika and utkalika lakshanas indicate the ragada. Because Matraganas and talams belong to Ragada. Keeping Bharata in view in particular, Kumarswami wrote "cancatputadino gadyaih kramena kalikotkalika paryathaih." So the gadya sabda is another name for kalika and utkalika.

Scholars are of the opinion that this type of literature that is udaharana has existed from the very ancient times. Such types are seen in the Kuntapa suktas of Rigveda.

Among the classical literature the famous poet Kalidasa mentioned such verses in Ragduvamsa and Vikramorvasiya.

In Raghuvamsa it is mentioned as,
 sarairutsavam sanketanskrtva viratotsavam
 jayodaharanam bahvorgapayamasa kinneran,

But we cannot say it is udaharana just on the basis that the word "Jayodaharana" is mentioned as it does not fulfil the other characteristics of this type of literature. It means only a jayukti for the reason there was no such literary trend or Sahityaprakriya before Somanatha. The Sukta in Kuntapa Sukta in Rigveda is only a Sukta and not a udaharana. Otherwise it would have been well developed and we would have found many such poetic pieces by 12th century. But we do not find even a single piece of such writing. Only Alamkarikas with Telugu scholarship mentioned them. Though Somanatha and Amritananda belonged to the same century. Somanatha lived earlier than the latter. Studying this new type of literary work. Amritananda established its characteristics. He thought we could use candas like Sakavarya etc. and metres like malini and should start with "Jayatu" and so on.

Somanatha started the work in malini but wrote all the rest in Sardula. Kulasekhara Alwar who is earlier than Somanatha wrote a sloka in Sarvavibhakti in his Mukundamala.

krishno rakshatu no jagatrayam guruh
 krishnam namasyamyaham krishne namassatravo vinhitah
 krishnaya tasmai namah krishnadeva samutplam
 jagadidam, krishnasya dasosmyaham
 krishne tistati sarvamatadekhilam
 he krishna rakshasva mam

Somanatha is also a staunch devotee like Kulasekhara. His purpose in writing the aksharanka gadya is to indicate

that all the varnas and kriyas ultimately culminate in the Almighty. His aim in writing the Vrisadhpa Sataka in different language is to indicate the same idea only. With this idea he wrote udaharana literature. After it is fully developed it is further subdivided into saddali, paddali etc. Depending on udaharana type came the later varieties of literature like Bhogavali, Cakravali, etc. Somanatha is thus the mula purusha of this type of literature.

Significance of Udaharana

Udaharana is a symbolic gesture in pray to the Almighty using so many vibhaktis. A true devotee feels that all his actions or kriyas are meant for worshipping God. So he performs all the actions in the name of God. Since the vibhaktis are connected to kriyas in a way the whole of udaharana literature is meant for worshipping god. This is the significance of udaharana literature. Here the Almighty is worshipped and praised with all the vibhaktia indicating that god exists in all the kriyas of human existence. The same idea in a way is expressed by Sri Viswanatha Satyanarayana.⁶ The whole world is in the form of kriyas or actions and all the kriyas ultimately reach God. Roots are always connected to the kriyas. So when god is praised with all the vibhaktis it indicates that god is the base of all the kriyas. This is the secret of udaharana literature.

Basavodharana

The text Basavodasharana mainly deals with Basaveswara. Now the question arises who is Basaveswara.

Basaveswara was the prime minister of Bijjala who was

6. By Viswanatha Satyanarayana in the foreword to Udaharana Vangmaya Caritra written by Nidadavole Venkatarao.

a mahamandaleswara of Yariawadi since 1136 A.D., Basaveswara was born at Ingaleswara Bagawadi,⁹ now in the Bijapur district. Madiraja and Madalamba were his parents. Madiraja was the chief of Bagawadi and is very often described as "Puravardhiswara." The manigavalli Inscription can be considered as an authentic source which gives information of Basaveswara as a pious and religious man. But this Inscription describes Candiraja and Candrambika as the real parents of Basaveswara. But this lacks authenticity as great poets like Harihara and Somanatha clearly mention Madiraja and Madalamba as the parents of Basaveswara.

So the most authentic source regarding Basaveswara is the Arjunawada inscription which describes him as the son of Madiraja and Madalamba.¹⁰ This Madiraja was also known as Mandiga Madiraja.¹¹

According to the scholars, Madiraja and Madalamba were the devotees of Nandiswara. According to Basavapurana, Madalamba observed Nandivrata to have a son who could bring fame to the family. To fulfil her desire it is believed that Nandi himself was born to her as Basaveswara.

Regarding the date of Basaveswara there is some cont-

7. Tambu inscription. Hero stone at K.R.I. Dharwar.

8. Palkuriki Somanatha's Basavapurana, Bhimakavi Basavapurana,

9. Arjunawada Inscription E1-21, page 9.

10. Madirajana tanujam.

11. Palkuriki Somanatha - Basavapurana, p 11.

Bhimakavi - Basavapurana, page 46.

Singiraja - Singiraja Purana VI 24.

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roversy. According to R. C. Hiremath, the date is 1131 A.D.¹²

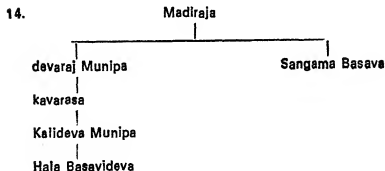
But according to Lakkannadandadesa of Siva tatvacintamani the date of birth is in the month of Kartikam of Siddhartha Samvatsara which comes to A.D. 1139 November 7.¹³

Arjunawada inscription mentions the date of Hala Basavideva as 1260 A.D. He is the fourth in the geneology.¹⁴ at the rate of 25 years for a generation which is accepted by the historians 125 years have to be deducted to have the birth date of Basaveswara as 1260-125, about 1131 A.D.

Regarding the month, Sivatatva Cintamani mentioning Kartika while Singiraja Purana says Suciramasa. Vyasokta Samskrita Basavapurana gives some details about this. This has been calculated as Vaisakha suddha tithiya Rohini nashatra. This finally comes to the fact that Basaveswara was born on Vaisakha suddha tithiya in the year 1131 A.D. the nashatra being Rohini.¹⁵ According to Sri Badala Ramayya

12. Sri Basaveswara Bibliography by K.C. Hiremath page 11. Sri Basaveswara, a Commemoration volume 1967 edition.

13. Siddhartha Samvatsara kartika suddha poornami somavardha madhya retri.



who conducted a thorough research on Basaveswara the date of Basaveswara is 21-1-1140.¹⁶

From his childhood Basaveswara was a true devotee, when he was eight years old preparations for his thread ceremony were made. But he did not agree for this saying that the need not have the yajnopavita which is a Brahminical rite. When forced he discarded the whole ceremony and left home thus severing his relations with his father and family.¹⁷

But according to Harihara, one of the authentic biographies on Basaveswara, he lost his parents in childhood and was brought up by his grand mother who was a great Saiva devotee. The thread ceremony was over but at the age of 16, Basaveswara discarded it and left home.¹⁸

But Somanatha and the others do not agree with the view that Basaveswara did not undergo the thread ceremony at all. But all the scholars including Harihara agree that Basaveswara left home for Kudala Sangama and definitely discarded the sacred thread at one stage. He left for Kudala Sangama as his inner urge was to find solace at the feet of Lord Shiva. And it is here his inner self reached realization fully.

Kudala Sangama was a great centre of learning. one of the inscriptions found in this place dated 1160 A.D., describes Kudala Sangama as a centre of learned brahmins. Isonya guru was the Sthapati of this centre and he might have initi-

16. Basaveswara Vacanalu-Samgraha samiksha by Dr. Badala Ramayya,

17. Palkuriki Somanatha Basava Puranam I. 16 Bhimakavi Basava Purana III, 43 sl.

18. Harihara's Basavaraja devara Ragale II. 1-10

ated Basaveswara. In the study of this Lore He must have studied a number of philosophical works.

Meanwhile drastic events were taking place around him. His Maternal uncle Baladeva was a minister at Kalyana.¹⁹ He approved Basaveswara's discarding the thread ceremony in favour of Linga worship²⁰ and gave his daughter Gangambike in marriage to Basaveswara and then he might have stayed at Kudala Sangama around 1152 A.D., when Bijjala was ruling at Mangalawada or Kalyana.²¹ According to Singiraje, Basaveswara first joined Bijjala's office as a clerk and then rose to the position of Bhandari. Meanwhile the political situation at Kalyana changed-Tella III who succeeded Jagadeka Malla in 1151 a weak king. Bijjala became the Mahapredhans to Tella III in 1154 A.D. He was a staunch Saivaita and so he had full faith in Basaveswara. After the death of Baladeva, Basaveswara became minister of Bijjala in 1162 A.D.²² when the latter became the emperor.

Meanwhile Prola of Orugaliu revolted against Tella III and the latter who went to fight with Prola did not return to Kalyana. Bijjala at this juncture assumed the powers of the king and managed the affairs of the state skilfully. At this crucial moment Basaveswara became the minister, that is in 1162 A.D. But he always wanted to establish a new religious faith. He was very successful in bringing about great reforms in the Saiva faith. His Bhakti movement was unique as it attracted many great saints from all over India. He thus founded a casteless, creedless society, giving equal importance to every individual. Thus he started the Salvan-

19. Bhimekavi Basava Purane IV 1. page.

20. Ibid., III, pp. 85-86.

21. Singiraja Purana VII, 46.

22. Bhima Kavi, Basavapurana V, 9, 19, 65, 66,

ubhava Mantapa.²³ Here the fundamental principles of religion, philosophy, were discussed and the great vacana literature took its final shape. Thus Basaveswara became the leader of a great movement. Allama Prabhu, a Siva yogi ascended the Pitha in 1162 A.D. The Saranas who gathered at Anubhava Mantapa, each followed his own respective path of salvation, in spite of all of them being Siva Bhaktas. Thus this organization attracted saints from far off places like Kashmir and Banaras.²⁴

But Basaveswara's struggle to remove untouchability created a sensation in the traditional society. The orthodox people like Kondeya Mancanna carried tarried tales to Bijjala. They also accused Basaveswara of misappropriation of treasures.²⁵ These talks created suspicion in the mind of Bijjala. Besides this the marriage between the children of Madhuvarasa, a brahmin and Haralayya an untouchable increased the tension of Bijjala who was afraid of the traditional Brahmins. Though the Siva Saranas blessed this marriage, the traditional society did not accept this. Bijjala had to punish the saranas to pacify the orthodox people. The eyes of Madhuvarasa and Haralayya were removed and they were dragged in the streets tied to the feet of an elephant.²⁶

This was a severe shock to the sensitive mind of Basaveswara as he was against violence. He felt that his mission in Kalyana had come to an end. So with great sorrow he left Kalyana for Kudala Sangama.²⁷

23. Singlraja Purana, 48, 3-5.

24. Mallgeya Marayya is said to have come from Kashmir after renouncing his kingdom.

25. Basavannavara vacanagalu, 754.

26. Bhimakavi - Basavapurana 60.4. Channabasavapurana V.

27. Turugali Ramannana Vacanagalu No. 45.

The saranas were very much distressed and there was tension in Kalyana in which Bijjala was murdered by Jagadeva and others. Though some of them were loyal to Taila III, the royal family suspected the saranas as having been responsible for this crime and they were chased by the son of Bijjala. Thus the saranas came to a tragic end.

Basaveswara who left Kalyana three months before the tragic event,²⁸ attained union with Kudala Sangameswara in 1167 A.D.²⁹

Thus this chapter deals with the events and qualities in the life of the great religious reformer. Basaveswara later influenced many religious and scholars including Palakuriki Somanatha whose works mostly deal with the life, teachings, or greatness of this great reformer of 12th century. Palakuriki Somanatha who belonged to an era immediately prior to that of Basaveswara, was full of admiration for this great philosopher. Thus most of his works are full of Basaveswara and his teachings.

Basavodaharana-a synopsis and study

In this work Somanatha described in the eight vibhaktis, the qualities, life and religious siddhanta of Basaveswara. In each vibhakti he wrote one sloka and then two slokas in Kalika and utkalika. In the prathama vibhakti he says that "let victory be to that Basaveswara who always worships the Prana linga (Prana lingatma puja), one who is famous for dana (khyata danavadana) and one who has the respect for both the old Nayanars as well as the contemporary Salva

28. Kalajnada Vacana p.44, edited by Dr. P.G. Halakathi.

29. All the events have taken place towards the end of 1167 A.D. From 1168 A.D. onwards Raja Murali Srideva has been described as the emperor in the inscriptions.

devotees. He is the one who excels the moon in beauty and has absolute control over his wishes and speech. In the Dwitiya vibhakti, Somanatha gives information about the knowledge of Basaveswara. He says that Basaveswara is the one who knows the meaning of Vedanta completely (Vedantārtha rahasya bheda pisuna vyapara parangata). He is not only a master in philosophy but could write poetry (Basava vacanas) in matured style (proudha prakriya vakprapance racana caturya dhurya sayam) and could show the proofs of the supremacy of Lord Siva thereby pleasing the scholars (daivadhikya nidarsana pratibhuvam tapacchida panditam). This great man who is in charge of the Bhandagara was very humble and was not proud of his prosperity but was happy with the enshrining of Siva in his heart (Amala nija hrudaya kruti pancaya vidanu bhavam). He with the strength of his character (Niratana nipuna carita) could drive away the sins of the people and is detached towards the worldly pleasures (ghana visaya rasa vimukha). In the Trtiya vibhakti Somanatha describes the supernatural powers of Basaveswara, who could bring out the kshiradhara from the body of the sivad devotee, Sivanagumayy, in the royal court, with a touch of his fingers (Astnane sivanaga samyami kara dvandvanguli srenika lila lalana mayam nada janayat yah kshirah dharavalim). The story of Sivana-guma has been described by Palkuriki in detail in his Telugu dwipada kavya, Basavapurana³⁰. Basaveswara who has "Virasalva diksha" which embodies the essence of Vedas, is the teacher of this "Sastra". He is the one who helped many to cross this samsara sagara by giving diksha to them and also one who could conquer the "Arisadvargas" and could cut the creeper of Punarjanma with the sword of jnana. He was the one who always held discussions with the Saiva Saranas like Kannada Brahmayya, and Kinnere Brahmayya. He also held religious assemblies for the old

Bhakta ganas. Somanatha compares him to the Sumeru mountain full of diamonds for he is full of gunamani's. He is the one who has given Sivadiksha to Madiyalu Mecayya and is the one who showed the path of jnana to those who move in the Sanmarga (supatha pathika citukha sandhira). He was interested in giving Moksha and satisfied the devotees like a Kalpavrksha. He was considered as a "Sangeeta nidhi," and is considered to be a "Janma rahitya." The work ends with a sloka in which the name of the author and the Sahitya Prakriya, in which the work is written, is mentioned.

sri basava raja gunamani
khacita jayatat suvarna merat
soma sukavina racita
hridaya bharanam sadamudaharanam

In Telugu also Somanatha wrote Basavodaharana describing the good qualities greatness and life of Basaveswara which resembled his Telugu dwipada kavya basava purana in the usage of words, style and so on.

If we compare these two works we get the doubt whether one is the translation of the other as both are written by the same author. But they both are not and the same because, both dealt with the life of Basaveswara. The topic may be the same but the aspects he dealt with in one vibhakti are not the same found in the same vibhakti of the other version. Though he has taken the same points in describing the qualities of Basaveswara, still the Telugu work is simple in its style resembling that of Basavapurana (Telugu). He did not deal with the Telugu work in a poetic manner but used simple style in describing his qualities. We do not find much poetic approach in that work.

On the other hand when it comes to the Sanskrit Basa-

vodaharana, the poetic maturity of the author is seen in the work. Palkuriki described the qualities of Basaveswara, his maturity as one who has conquered the Arisadvarga, who is able to lead the people across the "samisra sagara" in the most poetic manner. He compares Basaveswara with many things using the upamalankara and there is definite clarity and maturity in the slokas which is not found much in the Telugu works. In both the works he used certain stories from Basavapurana. Here also he tried to focus the greatness of Siva Bhaktas like Nagumayya, Madiyalu Macayya and others.³¹

Regarding the question both the works are written by the same author or not-some people are of the opinion that both works are not written by the same author. Then the question arises which work is written by Palkuriki. It is already a well established fact that the Telugu work is written by Somanatha as it resembles his Telugu dwipada kavya Basavapurana in style and expression. But the last sloka of the Sanskrit work shows that this work is written by Somanatha. who is this Somanatha then? Recently in a discussion on this aspect with Sri Mudigonda Rameelnga Sastry, who is an authority on Servism and a retired Lecture in Oriental College, Warangal, expressed the doubt saying that this Somanatha may be the grandfather of Palkuriki. If that is the case how can one agree with the already established fact that Palkuriki Somanatha is the one who started the udaharana literature in Telugu and Sanskrit, which is followed by the later writers. So this type of Sahitya pra-

31. Siva Nagumayya story - Basavapurana, chap. 7, page 491, Madiyalu macayya story - Basavapurana, chap. 4, page 232, Telugu Basavapurana dwipada kavya, published by Vavilla Ramasastry and sons.

kriya is originally begun by one famous author Somaratha and none else. Thus after coming under the influence of Basava thought, Somaratha wrote one major work in Telugu, Basavapurana, describing the life and activities of Basaveswara along with the descriptions of the accounts of many Saiva devotees and he gave it the status of a purana. Even after writing this major work, the author probably was not satisfied with his literary achievement and so next he wrote Basavodaharana in Telugu, extolling the qualities of his ideal hero in verse. Still our poet's faith and devotion in the great religious reformer increased and probably it led him to contribute another work of the same type in Sanskrit language which is also known as Basavodaharana where there is definitely a clarity and maturity in the expression of his ideas using the alamkaras, style in the most aesthetic way which is immediately felt by the reader.

If it is stated that one is the translation of the other though the topic dealt in both the works is the same with still the way in which the works are dealt with, the comparisons used certainly differ in both the works. There is more depth in the thoughts in the Sanskrit work. In the Sanskrit work, Basaveswara is described as the one who controlled his senses, who conquered the Arisadvarga, who knew the meaning of Vedanta from the roots, who could establish Virasaiva siddhanta, who no attachment for worldly pleasures, who had great supernatural powers, who could cut down the creeper of rebirth with the sword of knowledge, who like a surya dries off the attachments towards children, wife wishes etc, who is like a "Badabagni" to to "Samsara Sagara" who can be compared for his gunas to the Sumeru mountain which is full of Nidhis and who is well versed not only in Sastras but also in Sangita and who is the leader of those who follow muktimarga and one who

widens the Bhaktimarga. In one sloka (Saptami) the poet makes a beautiful reference, compares Basaveswara as the one who wanders about in that garden where there are saplings in the form of omkara, tiny leaves of Vcdas, bunches of flowers of pancakshari with the creepers of Nada (Sivan-ama). This dascription clearly defines how Basaveswara felt, behaved, moved, his thoughts, speech, hearing and feeling about Lord Siva. Basaveswara's mind is lost itself in the concentration on and the Lord alone.

Basaveswara is not only a great scholar and preacher but is one who in complete humility rests his head at the feet of Siva Sarana. He is generous, shows compassion to those who move in the wicked path and are sinners. He is one who protects the Virasaiva vratacara. He is like an elephant crushing the lotuses of sins in the lotus tank and established Virasaiva faith among common men.

In the Telugu version, Somanatha did not lay so much stress on the description of qualities, using the alamkaras of comparlson but wrote it in an extremely simple style.

Religious aspect

As the work of Somanatha stands it does not say much about the Virasaiva philosophy or religion. But it gives a very detailed account of the life and activities of the great Virasaiva religious leaders. In reflecting the qualities, activities, his way of teaching the Bhakti and showing the path of devotion to the common man, this work is like a mirror. Palkuriki Somanatha was completely successful in showing his deepest faith and devotion towards Basaveswara which he poured in this poetic work. Naturally one can understand the then prevailing social conditions of that period and how with the influence of Basaveswara, Virasaiva religion could establish itself firmly in society.

Vrsadhipa Sataka

What is a Sataka?

A poetic work containing hundred slokas is known as sataka. Though Sataka must contain hundred slokas some satakas contain 108 slokas. But these slokas are also referred to as satakas. The satakas are meant for praising the god. So according to the stotras like "Astottara Satanamavall," these eight slokas are also included in the Sataka.

Amongst all the Satakas, Vrsadhipa Sataka by Samanatha is very famous.

Origin and development of Satakas

The basis for any Alankara Sastra or any classical literature, Bharata's Natya Sastra found the base. Next comes the famous Bhamaha who belongs to the 6th century A D. He divides the kavya as

sarga bandho abhineyārtha tādālvakhyayika katha
anibaddhamce kavyadi tatpunah pancadhocyate

by Bhamaha's time Sataka is recognised as "anibaddha kavya."

Dandin of seventh century, further divided this. A single individual sloka according to him is a Mukataka. A group of muktakas written by a single author is a Kulaka. A single subject written by an author is a "Sanghata". A group of muktas written by different authors is Kosa "Muktakam kulakam kosah sanghata iti taddrsah."

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teristics of the muktakas and Satakas still did not consider Sataka as a separate entity. Probably they considered Sataka only as a type of "Padya kavya."

A sataka should have makata candas, samkhya and rasa definitely.

Makuta:- Every sataka should have one definite makuta, which is followed in every individual sataka. For example, the makuta of Vrsadhipa Sataka is "basava basava vrsadhipa," for Candrasekhara satakam "Candrasekhara candrasekhara rakshamam."

Thus we see so many satakas with particular makutas. Thus we see so many satakas with particular makutas in each work. The satakas produced in the early Period are mostly devotional and so the makutas are mostly meant for chanting and identification.

Sankhya:- According to lakshanikas the sataka should have a definite sankhya. A sataka generally means a work of hundred slokas. Each work generally consists of 108 slokas.

Rasa:- The chief rasa which prevails in any of these satakas is usually bhakti rasa as these satakas are included mainly in the devotional literature. (Naathi Vairagya and Srīngara Satakas are also there)

Vrsadhipa Sataka

This work of Somanatha fully justifies all the characteristics of sataka literature with makuta and so on. Thus it is a fullfledged work of sataka literature. Somanatha was fully immersed in the devotion of Basaveswara by the time he started writing this work. So he uses the makuta "Basavabasava vrsadhipa." This makuta clearly indicates his great love and devotion for Basaveswara. Somanatha strictly

follows the rules of Sataka. In the first forty slokas he describes the greatness of Basaveswara. The great qualities of Basaveswara like his devotion, his observation of Sivadharmas, his affection and kindness for Siva saranas are well described in this work.

Besides the greatness of Basaveswara, Somanatha mentions other devotees like Sivanagumayya, Madiyalu Macayya, Cenna Basaveswara and others.

Vrsadhīpa Sataka is not a pure Sanskrit work but is written in Tamil, Telugu, Kannada, Sanskrit and a mixture of those languages also, thus indicating the writer's scholarship in many languages.

This work was first published by Muttayya in 1884 A.D. in Madras. When compared with other satakas we find one technical peculiarity in this work. Palkuriki did not write all the slokas in one language. This is mainly a Telugu composition because out of the 108 slokas about 80 are written in Telugu. First sloka to forty ninth sloka are Telugu poems. After writing twenty slokas in other languages he again shifted to Telugu language. Only a few of them are written in Sanskrit and few in other languages like Marathi, Kannada and Manipravala, that is a mixture of these languages. In some slokas the whole poem is in Sanskrit but the last verbal is in Telugu (Yenucu sanskrita bhāṣa nutintu ninnu vidvannuta namadheya basava).³²

In this whole work there are only six slokas written in pure Sanskrit (50,51,52,53,54 and 54 slokas). In these too the last line is written in a mixture of Sanskrit and other languages. 59 sloka is written in a mixture of Telugu and Sanskrit languages. 60th sloka is written in a mixture of

Dravida, Sanskrit and Telugu languages. 61st sloka is written in Telugu, Kannada and Sanskrit languages. 64th is a mixture of Kannada and Sanskrit languages. The remaining slokas are written in pure Telugu.

All the slokas are mainly meant for describing the great qualities of Basaveswara. Some of the descriptions are the same as in Basavodaharana. Besides these descriptions he wrote many stories of Basavapurana in this work too. But that is a dwipadakavya in Telugu and this is a sataka. The same point he stresses again and again in his compositions. If we go through all the works of Palkuriki, it is clear that the main aim of the writer is to propagate the greatness of Basaveswara, in it is expressed his devotion for the latter, his concentration in propagating Virasaivism and the stories of Saranas.

After describing the qualities of the great religious reformer in 47 slokas, Somanatha says that he is going to extol Basaveswara in many languages. So these Sanskrit slokas are mainly meant for study alone. Rather the whole work can be considered as a "stutikavya". Here Basaveswara is praised as one who is famous in the three worlds (khyata yasah prapurita jagatritayaya), who is an incarnation of Lord Nandiswara (samudyota vrsayate) who removes the unhappiness of all his devotees (Aptagana pravista sakalarti haraya namo) one whose ornaments are his good qualities (guna kalpa varayate namo namo) one whose mind is full of bhakti alone (bhaktyujita manasaya) one who removes the caste differences among the people (varna nirasakaya) and one who is praised even by the scholars (vidvannuta namadheya).

In the mixed slokas if one word is in Telugu, Kannada or Marathi the second word is in Sanskrit. Only in the Sanskrit slokas the description of the qualities of Basave-

swara is given and there is no mention of the stories of the Saranas which he has dealt in the last slokas of the work.

Thus, it can be concluded that the Vrsadhpa Sataka is another addition to the vast literature written in praise of Basaveswara, the religious reformer of Karnataka. This work also indicates the great influence of Basaveswara on Somanatha. This resulted in the vast literature written on the greatness of Basaveswara.

Rudrabhasya

Among all the works of Somanatha, Rudrabhasya remained undiscovered. Pidaparti Somanatha refers to it as one of Somanatha's works³³. It may be inferred that this work may be an earlier than Somanatha Bhasya.

One manuscript with the title "Rudra Bhasya" is found in the Oriental Manuscript Library, Andhra Pradesh Government. The number of this manuscript is 2705. But it is not written by Somanatha and the author of Rudrabhasya as mentioned in this work is Brahma Vidyatirtha. It is exactly not a palm leaf manuscript but is written on loose papers in the manuscript style. There are about twenty nine pages in it. The first page of it starts with it as follows :-

34 "Ganapatirjayati asyasri taddaprasnasya
srisamsusarga... srimat virata canadah
mahadevo devanam mokshartha jape viniyogah
hanucaramayaddistakaryam tratanyantu juhutiti
came vtnlyukfasya katham mokshe viniyogah
nacaiva na moksha swarga papakshaya...

33. Padya Basava Purana - Pitika by Pidaparti Somanatha.

34. Rudrabhasya - by Brahma Vidyatirtha, 1st page.
Oriental Manuscript Library, Hyderabad.

rogayasyadi pratiya manatvan tatra
jabalopanisyat acahaina brahma crahma carina ucuh
klm japye namrtatva brhiti sa ho vacaya...

It continues in a similar vein. The end of this work is—itr ari paramaha...sa parivrajakacharya paramatma tirtha sthya brahma vidyacharya viracita rudrabhasyam sampurna... sada sivarpanamastu. Saka sam 1585 caltra masa suddase (not clear) caturdasya guru vasare saradanandana vamsavena siva sadasutena maha devakhyena swartham parartham ca lekhi...

Thus there is clear information that the work with the name Rudrabhasya available in the Oriental Manuscript Library, Andhra Pradesh, cannot have been written by Palkuriki Somanatha.

Though the work is not available, passages from Rudra bhasya are quoted in Somanatha Bhasya and work in Telugu Panditaradhya Caritra. These certainly substantiate the existence and the nature of Rudrabhasya. Though many details are not available, still it can be said that it may be a bhasya on the Satarudriya portions of Yajurveda and was written before.

Rudradhyaya is found in the Yajurveda (Yaltariya samhita and Sukla Yajurveda). This is otherwise known Satarudriya or Srirudram or Namaka or Rudra Namaka. These Namakas are divided into eleven anuvakas. Each anuvaka contains certain significant mantras. That Rudrabhasya is a commentary on these anuvakas is proved with the following evidence. Somanatha mentions them as Rudra Suktas. Some quotations from the Rudrabhasya found in his Telugu work Panditaradhya Caritra are given below. (Telugu quotations).

35-a rudrudapudu "yaterudra" yanaga
 sri rudra sukta sancita bhasya sarali
 dharani "jaradwipatranu" naga srutulan
 baragu jara kranta bhavambu dalci
 krtakampu viprududdhati negudenci
 vinutimpabadi yajurvedanta magucu
 danaru "sri rudra suktmuna srutula
 yana matambalya'ta "yacchacayasca"
 "manurayajepita" yana "dadasyami"
 "tatva rudra" yana "branita" yana janina
 yavirala sukta bhasyatha metlanina
 "He rudra" yanaga dano rudra yanucu
 varaka marayu "da va branita"
 vananga burvartha mananga nlyokha
 sangati linga puja veianadu
 vlni "yo" manu mantra "tena" nenedi
 yenlyu "bhavantam bhava ayaje" yanaga
 davili nin bujincedanu ...

Quotations from Rudra Suktas have been given in Somanatha bhasya and Panditaradhya caritra but they are not explained. In Somanatha Bhasya the following references are given :-

1. adhoye asya satvano ha tebhyo namah
2. namovah kiri kebhyo

These mantras are explained in terms of Virabhadra and Pramathaganas.³⁵ In Somanatha Bhasya at another place the mantra —

"namo hiranya bahave senanye disanca pataye namah",
 is given. It is explained as "tat rudra bhasye—disanca
 pataye namah iti sabda nirvacanamaha"

35. Panditaradhya Caritra II, p.125.

36. Somanatha Bhasya, page 5.

This shews clearly that Rudra Bhasya is a commentary on Rudradhyaya.

Some stories of Sivabhaktas are given in the Telugu work Panditaradhya Caritra as found in Rudrabhasya.

—tathaiva rudrabhasyep :—

1. tasyapi tasya vrata paripalanadgalitya
punarapi yassamanvagrahit
(gummara gundayya katha)
2. bhalravi yena vapusam kasyacit
bhrtyasya mitra micchuratirbabhuva
(Story of Cirutonda)
3. candalamkrti manditam kasyacit
bhrtyasya yajnagara mahhyarcana
yalva praviveasa
(Story of Samavedi)
4. dhruvvara bhrestahavihi
kasyacit bhrutyasya tatrakrtam
sannidhano bhubhuje
(Story of Bhogayya)
5. ekottara ayama pranayamanasya
jihvagrat kincida
mahyavajjahara
(Story of Medara Cennayya)
6. jaradwipratanuh pradarsita kapata lekhaakah
kincit bhrutyam jagrah—
(odayanambi katha)
7. saparadha matmanam marayitu kamam kincit bhrutyam
nivea yitum vestre jirnejala athane pradurbhabhuva
(Story of Karikala Coda)

8. kascana paduka parldarsana prahrstah swikrta
gandusa jatabhisecanah sthira bhaktih kasyapi
kiratocchistam
(Story of Kannappa)

All the stories mentioned above are dealt in detail in his Telugu work Basava Purana, and Panditaradhya Caritra. In Somanatha Bhasya the following mantras have been mentioned as having taken from the Rudrabhasya.

—sri Rudrabhasya—

uttama veda bhusito
devottamabhyam prajanana malankrtam
jagatkaranatvena janisyati lakshanatvat
S.B. 4th chap, 18 page.

The same sentence is again repeated in the 96th page of S. Bhasya.

—Satarudriye—

Bhavantam me vari vastkrta
yousadhnam pataye namah
babhhusaya divyodhinnannam pataye
namo namah drape andhasrute
annapatennasya nodehi ye rudra
agnou you apsuya ausadhisviti
S.B. 8th chap. p.33.

—Yojurvede satarudriye—

yacchamyosca manuraya jesita
tadasyama tava rudra praniteu
aila brndayavyuthah rudrenannamamrtam deva
vai bhaktu kama seveyasca kamayante
(S.B. 8th chap)

prthivyah bhavah apamsarvah agneh
 rudrah vayorbhimah akasasya maha
 devah suryasyograh candrasya
 somah atmanah pasupatiriti pratyeka
 dhista taca janayita ca bhavati
 (S.B. 19th chap, 101 page)

ya-jur-vede-sata-rudriye-namassivaye—
 ca siva taraya ca namassivaya ca
 hari kesayaca
 (S.B. 22nd chap. page 111)

sri rudrabhasye — rtag satyam param
 brahma bhavam rati dadatiti va
 rudrah rtag satyamiti tridha
 baddho baddho vrsabho rutpranavah
 tannadante dravati dravayatiti
 rudrah rodana masubha dravakam rudrah
 (S.B. 24th chap. 114 p)

From the above mentioned facts it is clear that,

1. Polkuriki Somanatha has written a book by name Rudrabhasye. This is not available but its reference has been given in his other Telugu and Sanskrit works.

2. A manuscript by name Rudrabhasya is available in the Oriental Manuscript Library, Hyderabad. Its author is not Somanatha but Brahma Vidya Tirtha.

Though the purpose of both Somanatha Bhasya and Rudra Bhasya is the same, Somanatha referred to the stories of some Siva bhaktas whenever an occasion arose. But mainly he must have dealt with real Saiva Philosophy, Saiva rituals and principles like astavaranas and must have condemned the non-Saivite philosophies. Through this he prob-

ably wanted to establish his Sivadvaita Siddhanta. In Somanatha bhasya he took quotations from sruti's smritis puranas itihasas, agamas, upanisads, etc. to suit his siddhanta and used them in his Bhasya in a particular manner. Thus Somanatha Bhasya is not a commentary on any work. It speaks volumes of the greatness of Basava and establishes the aceres of Virasaivism. So it is known as "Basavarajiya" or Virasaiva Saroddhara." Rudrabhasya does not follow this pattern but follows the Bhasyakaras. Here Somanatha reveals his ability in interpreting the meanings of the mantras. This can be understood as the main difference between these two works of literature.

Chapter III

VIRASAIVISM

What is Saivism?

Saivism is perhaps one of the oldest faiths of our country. The all pervading formless shapeless Siva is given a definite form for the benefit of the devotee. This religion consists of the worship of Siva in the form of Linga. The articles found at Mohenjodaro and Harappa indicate that this cult of Siva and the worship of Linga existed as early as the Indus valley civilization. Even today in India it is a great religion with a potent philosophy behind it. Even during the time of Vedas, Parameswara in the form of Rudra is worshipped in the Vedic literature. From the hymns of Rudra only gradually a more auspicious Siva has evolved. *svah sreyasam sivam bhadram kalyanam mangalam subham.* That which is concerned with Siva is Saivism.

So Saivism is concerned with the religion including rituals and philosophy of Lord Siva.

References to Siva frequently occur in Rigveda. Siva linga representing the Yupastambha and as the remnants of yajna for the protection has been described in Kathaka Samhita.² Not only in the Vedas but also in the Puranas Linga as a symbolic form of Parabrahma is described.

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1. Amarakosa – Prathama kanda sloka 25, page 55. Amarakosa published by Satyabhamabai Pandurang. Bombay –1944 edition.
 2. Kathaka Samhita XXX XXX 1.1 Rigveda 1.34 2 IK 13.5.

According to Siva Purana, Siva is the only Almighty without beginning or end without any form i.e., He is Formless. So His nirakara form i.e., linga form is the best form for worship. In the Vedic samhitas only the Rudra Siva form is available. In the Vedic samhitas only the Rudra Siva form is available. It is only in the upanisads we have the parameswara form of Lord Siva. Whatever may be the gradual development not only in Vedas, but even in Agamas, Lingarcana has been dealt with. In Saivagama Siva is mentioned as Pati, the Lord, Pasa as the Bondage, and Pasu as the Jiva.

3salvagamesu mukhyam pasu pasa lti triyam
tatva patissiva uktah pasavohyanavortha pancakam pasah

A brief note on Salvism, according to Siddhanta Sikhamani is given below :

Salvism is "Sarva vedamaya" and so it is a "Pramana" by itself like the Vedas.

4valdika desa vartitvam saivam vedamayam matam
5sarva vedartha rupatvat pramanam vedavatsada

The Agamas have been divided by Lord Siva into Saiva, Pasupata, Soma, and Lakula.

6agama bahudha praktah sivena paramatmana
ealvam pasupatam somam lakulam ceti bheditah

Again among these Salvism is divided into four types. They are Vama, Dakshina Misrama, and Siddhanta.

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3. Tatva Prakasika, 1st paricheda, page 5.
 4. Siddhanta Sikhamani, 5 paricheda, 6 sloka.
 5. Ibid., 5 paricheda, 8 sloka.
 6. Ibid., 5 paricheda, 9 sloka.

7, tesu saivam caturbhedam tantra sarva viniscitem
vamanca dakshinancaiva misra siddhanta sanjnikam

Vama gives importance to Sakti. Dakshina is Bhairavatma.
Misrama is Sapta matrdevatatmaka and Siddhanta is Sakti
visista Sivatmaka

8, sakti pradhanam vama khyam dakshinam bhairavatmakam
sapta matrpara misram siddhanta veda sammatam

3. Branches of Saivism

There are three main branches of Saivism. They are:
(1) Kasmir Saivism, (2) Vira Saivism which is found in the
Deccan and Karnataka, and (3) Saiva Siddhanta of South.

Though there are some differences in these three branches as regards certain principles of rites and rituals, yet the basic fundamental principles are the same in all these three varieties. These branches are based on the basis of Saivagamas.

According to some scholars Saivism is again of four types, viz., Samanya Saivam, Misra Saivam, Suddha Saivam and Vira Saivam.

samanya saivam prathamam misra saivam tatah param
suddha saivam tato jneyam vira saivam tatah param

Futher Chandrajnanagama divides Saivism into eight branches:

9, anadi saivam prathamamadi saivam dwitlyakam
purva saivam trtiyam sthanmisra saivam caturthakam
suddha saivam pancamasyat sastam vai marga saivakam
samanyam saptamam jneyam vira saiva mathastakam

7. Ibid., 5 paricheda. 10 stoka.

8. Siddhanta Sikhameni, 5 paricheda.

9. Chandrajnanagama, Dasama patalam, page 68.

The Saivagamas have further differentiated them into ten types. Thus we have Samanya Saivam, Purva Saivam, Misra Saivam, Suddha Saivam and so on.

adou samanaya saivantu purva saivam dwitiyakam
misra saivam trtiyantu suddha saivam caturthakam
pancamam srouti saivantu sastantu marga saivanca
saptamam vira saivam syadvira samanya mastakam
visesam vira saivantu navamam pari kirtitam
nirabharavyaya saivantu dasamam paricoditam
kriya saivam dasa vidham tattadbheda mahocyate

Among the above mentioned categories, in Sruta Saivam, Marga Saivam and Virasaivam, the worshipper keeps the Istalinga given by the guru in his hand and worships it. this Istalinga has got to be kept with him for ever. If on any occasion the linga is lost, death will be the only punishment for him. This type of punishment is meant only for Virasaivaites. He must constantly engage himself in constant religious practice or sadhana and must meditate only on Pancakshara. It must be noted that the worship of other gods is prohibited for him. one who constantly engages himself in such a Sadhana for the attainment of "Sivajiv alkya" or identity of Lord Siva and individual Soul is known as Virasaivaite.

4. Virasaivism

Virasaivism is termed Sivadvaita as it holds that the ultimate Reality is Siva, the all inclusive universal Being in whom the entire multiplicity of the phenomenon or world originates, exists and finally dissolves according to His will.

Scholars have given the meaning of the Virasaiva as follows:

¹⁰vidyayam siva rupayam Visesadgamana yatah]

10. Siddhanta Sikhmani, 5 paricheda.

tasmadete mahabhaga virasalva iti smṛta
 visabde nocyate vidya silva jivaikya bodhini
 tasyam ramante ye saivah vira saiva stute mata
 vedanta janyam yad jnanam vidyeta pankirtitam
 vidyayam ramante tasyam vira ityabhi dhīyathe

Sri patipandita, who wrote a commentary on Brahmasutras in the light of Saivism observed in the beginning of his work as :

asesopanisatsara visistadvaita mandanam
 silvajnana pradam sutrabhasyam jayatu sarvada
 srityaika desa pramanyam dvaitadvaita matadisu
 vira saivaika siddhante sarva smṛti samanvayam

The Virasaivaites are generally as known Lingayats. They believe both in Agamas and Vedas but do not have faith in the Karma Kanda portion of the Vedas.

The Vedic statements

(1) caturvarnanam lingadharana mucyate

(2) mukhe mantram hṛdīdhyānam, mastake lingadharanam

sikha sutram, jata bhasma etat brahmana lakshanam

All these evidences indicate that Virasaivism is also in conformity with the Vedas partially.

6. Principles of Virasaivism

The Astavaranas and Pancacaras are very important for Virasaivaites. Bhuti, Rudraksa, Mantra, Prasada, linge, jangama, Padatirtha and Guru constitute the Astavaranas. The Pancacaras are Lingacara, Sadacara, Sivacara, Ganacara, and Bhṛtyacara. Besides these there are six principal sthalas or satsthalas. They are Bhakta, Maheswari, Prasadi, Prana-

11. Srikara Bhashya, Pithika prakasana.

lingi, Sarana, and Aikya sthalas. In these satshales again there are forty four Angasthalas, and fifty seven Linga sthalas. These two together are known as Avantara Sthala. In the Virasalva language both these linga and sthala sabdas indicate Parabrahman.

Besides these, Sivadiksha or Lingadharana is very essential for Virasalvates as it is the most essential samskara of life for them.

7. What is Linga?

Linga is derived from the two roots Li and Gam. Gam means to go, to issue forth or to start that from which creation starts or which is the cause of all creation. Li means to absorb that in which all things merge finally.

12Ilyate gamyate yatra yena sarvam caracaram
tadettallinga mityuktam linga tatva visaradalh

Diksha is the initiation to the individual in order to initiate him into the spiritual path. The guru performs the three-fold diksha i.e. Vedha, Mantra and Kriya in order to remove the Anava, Maya and Karma impurities and to grant the individual Bhava linga, Prana linga, and Ista linga, respectively. Diksha is accepted as a means to provide freedom to one and all in the field of salvation. This spiritual initiation is granted to all without any discrimination of caste, creed and sex. After the initiation and receiving the istalinga from the guru, the disciple is required to worship only his istalinga. Thus the guru helps the individual as Diksha guru, Sikhsha guru and Moksha guru. 13

Just as upanayana gives dwijatwa to brahmanas in the

12. Sivanubhavasutra, Chapter III, sl.3.

13. Sri Basaveswara Commemoration Volume, page 358.

same manner Lingadharana gives moksadhikara to Virasaivaites.

Sripatipandita who commented on the Vedanta sutras in the light of Virasaivism says:¹⁴

brahma visnavadi devasca munayo goutamadayah
dharayati sadya lingam uttamange visesatah
urah sthale harir lingam dhrutva murdhani pitamahah
lingastham mam samaradhya swamswam padamavapatuh

The bhakta is required to offer his devotion to istalinga which is bestowed by the Guru. Morality is observed very strictly as the devotee is progressing in his spiritual path he realises sins and temptations of the world. By the people indulging in worshipping the linga the sins of the devotees will be removed.

Astavaranas

There are eight for the attainment of spirituality and the final union with the Lord. These are Guru, Linga, Jangama, Vibhuti, Rueraksa, Padodaka, Prasada and Mantra. These constitute the Astavaranas in the Virasaivaites religion.

Guru

Guru is the preceptor who initiates the devotee in the knowledge of Siva and guides him in the practice of worship and devotion after performing the Diksa ceremony. The famous saying,¹⁶ "na guror adhikam nasti tattvam guroh param," clearly indicates the greatness and importance of guru. According to Siddhanta Sikkhamani,¹⁵ the guru must have detachment to worldly objects, be of clear mind, have the knowledge about Atman and Brahman, one who has the

14. Srikantha Bhashya, page 15, Kasinatha granthamala.

15. S. Sikkhamani, Guru Karunya Sthalam.

ability to clear the doubts of the Sisya, always truthful and devoted to Lord Siva and one who observes the Pancacaras.

In Virasaivism Lord Siva only represents himself in the form of guru.¹⁶

guru reva mahadeva sakshat sarvajaga'prabhu
anyatha tam na janiyat para tatvavabodhakam
ahameva gururbhutva diksha siksa vidhanatah
bhaktanmadeka saranam sthasyami bhava budheh

Thus it is the guru who gives the Istalinga after Diksha to the disciple and paves the path for the latter's Moksha.

2. Linga:- Linga is Siva representing the Parabrahman. According to Skanda Purana, Linga is that into which the whole universe from Atom to the gods finally emerge ¹⁷

brahmadl stamba paryantam yasminneti layam jagat
eka bhava samapannam linga tasmatdvidur budhah

Thus this linga is the symbolic form of Parabrahma.¹⁸

brahmeti linga makhyatam brahmanah patirIsvarah
pavitram tadhl vikhyatam tat saparkattanussuchi
layam gachatI yatraiva jagadetaccaraccaram
punah punah samutpatthi tallingam brahma saswatam
lingamtu trividham proktam sthulam suksmam paratparam
istalinga mldam sthulam yad bahye dharyate tanoh

Linga can be Istalinga, Pranalinga or Bhavalinga. The Linga Siva with form is Istalinga and this further modifies into Akara linga and Gurulinga.¹⁹

16 Sukshmagama, Panchama Patalam, page 3 .

17 Skanda Purana, Avant'khanda, Reva khanda, page 123, published 1949, Bangalore.

18. Siddhanta Sikhamani Linga Paricheda.

19. S. Sikhamani, 6 Paricheda, 49 page, 1,2 slokas,

Acara lingam pranakhyam bhaktaasthalasamasrayam
nivrattikalasyopetam gandhagrahanasadhanam
guru lingamtu jihvakhyam mahesa sthala samasrayam
prathisthakalyapetam rasagrahanasadhanam.

Siva with or without form is Prana linga²⁰ which is again divided as Siva linga and Cara linga. Siva without form is the Bhava linga which is again modified into Prasada linga and Maha linga²¹

The Istalinga is the Bodha mantra which identifies with pure consciousness.

The Prana linga is a mystical linga which identifies with the Supreme Nada.

The Bhava linga is the original cause effect and process. It is the pure bliss without parallel.

Jangama

Jangama has a specific meaning in Virasaivism. That which moves is known as Jangama or the moving form of Siva is known as Jangama as understood by the Virasaivaites²²

yada mimanusam kayah pratyaksa parameswarah

According to Suprabodhagama Lord Siva himself moves in the form of Jangama for the welfare of the whole universe.²³

yassambhu salva lokanam muktyartham dharnitale
caratva nara rupena samastamai caratmane

20. S. Sikhamani, 6 paricheda, page 49, sl.3,4.

21. Ibid, 6 paricheda, page 49, sl. 1.5 8.

22. Chandrajnanagama, p.26, sl.30.

23. Suprabodha gama, sl.2.

So, for Virasaivaites Jangama is important as Lord Siva. Jangama according to Suprabodha means one who is free from sins from the life and death cycle. It also refers to one who is not bound by karma or pasa and is without any attachments. In other words Jangama is "sakṣat Siva swarupa."

jankara jjananam duram duram gankaradgati nasanam
makaran maranam nastam jangamam strayaksaratmakam

Jangama may be swayam jangama, cara jangama or para jangama.

One who observes sadacara is swayam jangama.

angikrutya sadacaram dhrutva jangama laksanam
jnatva saddhama makhilam bhutva sujanavan suchih
yukta dustakarmanicayam muktva dourjanya laksanam
hitva dustamati sastram srutva sadveda salvakam
mate mekam samasritya krutva sallinga pujanam
tatpurasthita sad bhakta gruhe bhiksamadum moda
tad bhikṣarjita dravyesu astha hitya niranantaram
savadhana manassamyaksatyajnano paro bhavet
gatagatesu bhaktenam caracaranamoupacarekam
yah kurvan vaste nityam sa eva swayam jangama

Thus he is the person who observes sadacara, one who knows all dharmas, one who is a jnani, clear at heart, away from the misdeeds and also one who always does linga puja, lives on alms only, always speaks the truth, does not show any type of interest on any particular person is said to be a swayam jangama.

Cara Jangama is the one who practises shatsthala caras and wanders from place to place helping the devotee who wears bhasma and rudrakṣa.

Para Jangama is the one who is able to sacrifice the fruits of his actions and remains happy. The worship of cara jangama is thousand times better than the worship of all gods going on pilgrimage to the holy places.

24. *sarva tirthabhisekacca sarva yajna vidhanath
sarva tirthabhisekacca cara puja gariyasi*

For an aradhaka jangama puja is more worthy than Linga puja,
Vibhuti or Bhasma

Before starting the Siva puja the devotee is supposed to apply the bhasma on his body. According to puranas, Siva after reducing Manmatha to ashes, applied it on his body. Even in the Vedic times bhasma from the yajna kanda believed to confer protection.

The greatness of bhasma is described in the Skanda as follows.

*satada bhasmam gruhyam Siva mantrabhimantritam
vidhnam tanmulkha kshiptvamrtam pransirayojayat*²⁵

Chandrajnanagama describes the greatness of bhasma as follows :-

*Bhasmajyeti samamnatammavasyam tasya dharanat
samsara sagaram tirtva kaivalya phala masnute
bhasma sandharana deva sarva tirtha phalam bhavet
bhasmedam sambhavamjyeti staddhyanaddhyata iswarah
bhuta preta pisacasca Maha rogasca dussahah
bhasma darsana matrena palayate na samseyah*

24. Chandrajnanagama, pınca carya press, Mysore, 1950, Panditha Kasinatha Sastry.

25, Skanda Purana, Brahmottara Khanda, 3rd para, 57 sloka, page 156. Bangalore Press published 1947, Jayacamaraja Granthamala

Bhasma is otherwise known as vibhuti or Aiswarya.

Prasada

Virasaivaitees are expected to offer what ever they have to Lord Siva and then enjoy it as prasada of the Lord. That substance which is offering to the Lord is pure, so is able to satisfy the hunger of the devotee.

Padodaka is the tirtha which a devotee takes after washing the feet of Jangama. Since Virasaivaitees consider Jangama to be the representatives of Siva, taking the tirtha after washing his feet is equal to that of taking the tirtha after washing the feet of Lord Siva.

Rudraksha

Rudraksha is very important for a Virasaivaite. That which is born from the eyes of Rudra is Rudraksha. Rudraksha is very essential for performing the mantra japa.

According to the Siva Purana, Lord Siva does penance for a thousand years. When he opens his eyes, two drops of water fall down from his eyes. From these drops the rudraksha trees supposed to have sprung up. Because they were born from the water which flowed from the eyes of Rudra, they are known as Rudrakshas.²⁶

divya varsha sahasrani mahesani purnah pura
 tapah prakurva taserastah manseamyamya vaimam
 ewatantrena paresena lokopekruti karina
 ilaya paramesani caksurummilitam maya
 putabhyam caru caksurbhyam patita jata bindavah
 tatrasru bindavo jata vrksa rudraksa sanjnitah
 bhumou gaudotbhavamscakre rudrakshah siva vallabhan

26. Siva Purana, Vidyeshwara Samhita, pages 410,2 411,
 Sri Jaya Chamarajendra Grantha Ratnamala,

Mantra

Mantra is very important for Virasaivaites. Pancaksari was prevalent even during the time of Vadas. This mantra "Om Namahshivaya," when observed very strictly, releases the observer from the cycle of births and deaths. "Namah Shivaya" means saluting Siva. This Siva sabda is just mentioned in Rigveda and more frequently in Yajurveda. In Rigveda.²⁷

tvamagne rudro asuro mahodivah
apo rejanmadhvarasya rudram
hotaram tvamagne pathamo anglrarisi
rdeva davanamabhavassivasakha

The ferocious form of Agni is Rudra and the mild form is Siva. So, Agni is the basic form of both Rudra and Siva. This ferocious Rudra mentioned in the Vedas gradually changed into the mild Siva form of later times. Than this Siva rupa evolved. Since that time pancaksari mantra has become more prominent. Anybody can recite this mantra to attain moksha.

²⁸tasmat sarvaprado mantraso yam pancaksarah smrtah
stri bhi sudraisca sankirne dhiryata mukti kashibhih
maha pataka vicchitya siva ityaksara dwayam
alam namaskriya yukto mukteya parika'pate
nasya diksa na homasca na samskaro na tarpanam
na kalo nopedesasca sada sucirayam manuh

Even Sri Adisankara has expounded the greatness of Siva pancaksari by creating one sloka per syllable in the mantra.

27. Sukta 45, mandala 1, Anuvaka 9, page 542, part 4, Published 1949.

28. Skanda Purana, Brahmothara Khanda, paga 4, Jayachamara jandragrantha mala.

Lord Siva is supposed to be "pancabhutatmaka." That is why Siva is supposed to have pancavarnas or five faces which are known as Sadyojata Vamadeva, Aghora, Isana and Tatpurusa.

²⁹pancaksara samodeva panca bhutatma vigraha
panca vaktra mayesana vedaistatstvautu pragiya
srusti palana sambaran stvam sada kuruse namah
asta murte smara hara satyam yathastutah
pancatmika tanurdeva brahmanaste pragiya
sadya vamo tathaghore ise tatpuruse tatha

The word Siva denotes Lord Siva and Parvati.

³⁰sam-nitya sukea manandamiksrah purusah smrtah
vakarassakti smrta melanam siva ucyate

Thus we see that the Rudra represented by Agni during Rigveda, became Siva by the time of Yajurveda. By the time of Agamas and Puranas Siva came to mean, one who gives utmost happiness or Mangala-prada and the utterance of Pancaksari japa is meant for releasing the devotee from the cycle of births and deaths. Thus the mantra is very essential for Virasaivaites.

Pancacara

Pancacaras have been described in Candrajnanothara Sivagama as follows :

lingacarassaadacara ssivacare stadhyavaca
gana bhrtyacara kanca panca carah prakirtitah

Thus Lingacara, Sadacara, Sivacara, Ganacara and Bhrtyacara constitute the five modes of conduct to be observed

29. Skanda Purana, Avanti Khanda, 21st chap, page 210, Bangalore Press.

30. Siva Purana, chap.6, page 315, Jayachamarajendra Granthamala.

by the Virasaivaites. Lingacara accepted the twenty one Diksakriyas. Sadacara is not coveting another's money, women. Listening to Siva mantra, not taking food without doing puja to Istalinga and other rules are strictly observed by a person observing sadacara. Sivacara is to lead a life in accordance with the rules of Sivacaras and Siva tattvas. Bhrtiyacara is to consider oneself a loyal servant to all Siva Bhaktas and consider nobody greater than a Siva Bhakta.

Ganacara is to take a promise for the protection of Siva dharma and Siva tatva. According to this Acara, a Virasaivatte should not steal, should not hurt others, should not indulge in a self-praise, and should not tell lies. In other words It is to purify one's own internal self.

Thus these pancacaras are meant for guiding the society in accordance with the rules of dharma and to bring about a better society. Palkuriki Somanatha was a strict observer of these pancacaras and became an ideal devotee of Lord Siva.

Sat Sthalas

According to Virasaivism Sat sthalas are the six poles of the divine, on the double manifestation as linga and anga. The supreme form is considered existing as with the form and also without form. The ultimate is the Sthala. The Divine who is at the head of the creation is called Siva. Inherent in him there is a conscious force and a state of Self expansion. That is, He can remain formless or with form according to his Leela. Siva who is sthala becomes two-Linga and Anga, Siva and Jiva. Sakti is kala as related to Linga and Bhakti as related to Anga, Bhakti is the spirit of self surrender and Worship. Sukamagama describes that Sat sthalas as follows:

³¹ bhakto maheswascaiva prasadi prana lingakah
sarana ssiva llingaikya ssat sthalani hi parvati

The first stage is bhakta in which kriya diksa is given to the sadhaka. His nature according to Siddhanta sikha mani is —

³² sadacara ssive bhaktllinge jangama ekadhin
lanchane bhakti bhakta sthala'amanuttaman

So the devotee at bhakta sthala will be a sadacari and a great devotee of Lord Siva. He looks upon both Linga and Jangama as equals. When the sadhana ripens he will be free from the pains of opposites and will not have any attachment for the body. Suksmagama describes this stage as follows:

³³ athalea laksanam vakshye srurusva susamhita
tyaktabhimano dehadou bhakta ityucyate Budhah

Maheswara

Maheswara will have in mind with undisturbed concentration on the Lord. He will have a control over his senses. S. Sikhamani describes this stage as follows :

³⁴ kevale sahaja dane nisnata ssiva tatparah
brahmadi sthana vimukho bhakto maheswarah smrtah

Sripati Pandita describes about this sthala in his work Sri Kara Bhasya in the following manner :

31. Suksmagama, Astama Patala, page 59, sl.32, by Kasi-nath Sastry.

32. S. Sikhamani, 10 paricheda.

33. Suksmagama Ashtama patela, p.59, sl.23.

34. S. Sikhamani, 10 paricheda, 2nd sloka.

³⁵advat avidya samputoddhulana lashanonmesana
prakatamala satva cidghana sadasiva tatva sashatkarah
dvitīye maheswara sthale pradersitah

Prasadi Sthala

Sripati Pandita describes this sthala in his Srikara bhasya as

³⁶kundalinya susumna margena cakra satkam bhūtvā
brahma randhra dṛṣṭvā Śiva yogabhyāsa vasat śiva
śakti samyoga laksanah trītye prasadi sthale prapancitah

In the first two stages the body and the "indriyas" will come under the control of the devotee. The mind is more subtle than these two and is very fickle. It is one among the "Antahkarana catustaya" depending on this mind the body functions. So after controlling the body and senses, the mind has to be controlled. This, one has to achieve with yogabhyasa. Sukshmagama describes the prasadi stage as :

³⁷cittam sthīram bhavedyasya sa prasadi bhavatyasi

The nīsta bhakti achieved in bhakta and Maheswara Sthalas changes into Avadhana Bhakti at Prasadi sthala with which he gets Dharana sakti. This sthala is described by S. Sikhamani as

³⁸manah prasada śiddhyartam nirmalajñāna karanam
śiva prasada svikurvān prasadi hyeṣa kathyate

In the fourth sthala the devotee has Anubhava. He experiences the Lord. S. Sikhamani describes this stage as

35. Srikara Bhashya, Sripati Pandita.

36. Srikara Bhashya, Sripati Pandita.

37. Sukshmagama, page 59, sloka 34.

38. S. Sikhamani, 11 paricheda, 8 sloka.

39 kito bhramara yogena bhramara bhavati dhrvam
siva bhakti ssiva yogena sivo bhavati niscitam
lingam cidatmakam brahma tacchaktih ptana rupini
tad rupam linga vijnani prana lingiti kathyate

The caitanyatamake brahma of Lord Siva will be in the form of prana in the devotee. Sukshmagama defines this stage as

40 tyaktva jiva bhramam bhuyo lingatma prana lingakah

When the prana linga loses "Jivabhrama" it becomes Lingatma. Sripati pandita describes this fact as

sisyanugraheti sayano desikah swadeha mutsrujya
chatia sariram pravisya tadiya nadi sodhana dwara
tat kundalinyam sapta cakresu sancarena siva vat

sarva bhuvana gamana paroksha pradarsana rupascaturthah
prana linga sthale nirupitah

Thereby the devotee constantly utters Pancakshari Japa with which he attains "Sivanubhava"

This is described by Narada in his 54 Sutra as :

41 guna rahita kamana rahitiam pratikahana vardhamana
mavicchannamanubhava rupam

The Jiva next crosses this pranalinga sthala and reaches Sarana sthala where the Bhakti is full of Ananda. Suksmagama describes this sthala as follows :

42 siva nityatva niscintah sanandarsanobhavet

39. S. Sikhmani, 12 paricheda, 3,4 sloka.

40. Sukshmagama, page 59, sloka 35.

41. Narada Bhakti Sutra, page 24, printed 1916, Bangalore.

42. Sukshmagama.

Sarana In this state realizes the nityatva of Śiva and feels the happiness. At this state his realization starts and he acquires jnana. Sarana means one who realizes that Śiva is the allpervading Almighty. Śrīpati Pandita describes this in his Śrīkara Bhashya as follows :

43^{ss} prana pana pavana samyogatya
susumna nadi madhya prakasika citkalamaya
kalyana vibhutih labdhva sada animadyasiswarsa
sampannah sarana sthale kathitah

At this stage the devotee gets the "sakshatkara" of Śiva constantly and hence he is in a state of Bliss and free from fear of anything in this world. Yajñavalkya describes this Ananda as⁴⁴:

tedyatha priyaya striya sam parīśvatko na bahyam
klncana vedananantaram eea mevayam purusah
prajñenatmana samparīśvatko na bh bahyam vedananats-
ram

The last stage is the Alkya sthala. The Bhakta in this stage does not feel or think about himself. He crosses the bonds of Samsara and Alkya sthala where he realizes himself as one with the Lord Śiva. This stage is not attained without passing through all the previous stages. Śrīpati Pandita describes this stage as⁴⁵:

sarlenuriya manah pranadhi bahyabhyantara
vastu parīnana sunya mano
vīlayatmakormattavasta prapti satkohalkya
sthale abhīdhīyate

43. Śrīkara Bhashya, 2nd pada, 1 adhikarana, Bangalore, 1936.

44. Brihadaranyakam, 4th chap, 3 Brahmana, 21st sloka.

45. Śrīkara Bhashya, 3rd chap, 2nd pada, 1st Adhikarana, 5th sutra (Bangalore Press 1936, editor Hayavadana rao).

The same idea is expressed in Kathopanishad where it is said⁴⁶ :

Indriyebhyah param mano manasasatvatmattamam
satvadadhi mahantma mahatovyaktamuttamam

Thus this mind is better than the Indriyas, Buddhi is higher than mind, Mahat is higher than Buddhi, Atma is higher than Mahat and is the best, when Jiva crosses all these stages and casts off his ignorance or maya. This is described well in the sat sthalas. Sakshmagama describes this as follows:

⁴⁷vyaktabhimano dehadou bhakta ityucyate budhaih
tacclttamamalam yasya savai maheswarah smrtah.
cittam sthiram bhavedyasya saprasadi bhavedyasya
saprasadi bhavatyasou. yukta jiva bhramam bhuyo
lingatma prana lingakah. siva nityatva niscitam
ssananam ssarano bhavet. siva jivobhaya bhranfi rahitasc-
aikya ucyate.

When Bhakta reaches the Aikya sthale after crossing the five sthalas he loses his "Astiva" and becomes one with the Lord Siva. Sripeti describes this state as⁴⁸ :

vidyavidye lashana niratisays niranjana
nirvikara niravayava peramakasa rupa paripurna
siva tatva sashatkeranubhavens precandataps madhya
nikshipta nirvata niscalita karpura dipavat athitim
vyepohy sarirendriye menesh prenadi bahyettavestha
praptisatkhyaikeya sthale abhidhiyate. evam vidha
sakti patesu pipilika markata pakshi go metsyekacchapa
nyaya swabhavika jivatyam nirvrttipurvaka praptireva
meksha ityupadisyate

46. Kathopanishad, 2nd chap, 6th valii, 7th sloka.

47. Sukemagama Ashtama Patala, page 59.

48. Srikara Bhashya, 3rd chap, 2nd pada 1st adhikarana, 5th sutra.

To reach this stage only complete devotion to the Lord, and detachment to all the external objects including body, indriyas, mind is essential. It is only then that the bhakta can become one with the Lord Siva.

Anubhava Sutra describes the Bhakti at these different stages as:

aikyanga sarananga prana linganga prasadanga
maheswaranga bhaktyanga, samarasa bhakti, anubhava
bhakti ananda bhakti, avadhana bhakti, nista bhakti,
sraddha bhakti, mahalinga, prasada linga cara linga,
siva linga, guru linna, acara lingadi sat sthala
linganubhava sutra vijaniyat

Thus we see the different stages of Bhakti and different lingas at different sthalas.

In the beginning of the spiritual effort, there is distinction between the worshipper and the worshipped i.e., between bhakta and deva or upasaka.⁴⁹ These are technically known as anga and linga. This distinction gradually disappears and the devotee is going to become integrally united with the linga due to his ceaseless efforts. This process is divided into six stages or sat sthalas. In the first sthala that is bhakta sthala the guru sisya relationship begins. The disciple has devotion for his guru to acquire the knowledge.⁵⁰ The guru initiates the disciple for a change over, of his mental facilities from objective to subjective universe. The symbolic linga is given to him with the instruction to be conscious of the divinity in all the actions and thoughts. His conscious efforts towards prog-

49. Sunya Sampadane, p.3.

50. Basaveswara Vacanalu Sangraha Samiksa, page 300 by Badala Ramayya.

ress in these spiritual practices removes and cleanses him of sin, stage by stage. It is ordained that the worship of linga is spiritual. Rituals and performances should be constant until self-enlightenment is attained.⁵¹ Thus linga Siva that is Siva as Linga, with form is Istalinga attainable by the waking state. This linga further modifies itself into two. The Acara Linga which develops bhakti and bhaktalesthala, and the guru linga which becomes Mahesa Sthala.

Siva with or without form is prana linga, attainable by the soul in the dream state in the subtle form bhoganga. This also modifies into two. The Siva linga auspicious in which the Bhoganga focuses an exclusive concentration and becomes prasadi sthala, the cara linga, the active one with which, when the bhoganga gets identified in experience it, becomes the prana linga.

Siva without form is Bhava linga attainable by the Soul in the state of deep sleep, the casual form of yoganga. This too modifies itself into two. The Prasada linga by deep meditation in which the yoganga gets established in the Sarana sthala and the Mahalinga which the yoganga attains Alkya sthala.

The bhakta is required to offer his devotion to Istalinga which is conferred by the guru. He is required to lead a pure and noble life. The devotion at this stage is known as Naiathika Bhakti. As the devotee is progressing in his spiritual path he realises the temptations in nature through the worship of the Linga, the sins and temptations the objects will be redeemed and prasada will be obtained. Here the devotee will pay his undivided attention to Ista

51. Sri Basaveswara Centenary Commemoration Volume, published 1967, page 339.

linga. This stage is the Prasadi sthala. Then the devotee withdraws his attention from the external objects and concentrates as self introspection and realises that his individual self is none other than the universal self that is the Linga. This the Prana linga sthala. The devotee experiences in his own self the divine splendour and completely surrenders himself to the Linga and enjoys the pure delight in Prasada linga. In the final stage even the minor distinction between Anga and Linga disappears completely. As a river mingles with river, the pura anga becomes one with God ⁵²

This state of unique consciousness or a state of identity with god is known as Aikyasthala. The Bhakti at this stage is known as the Samarasa bhakti.

Thus we see how In Virasaivism gradually passes through these six stages to realise God and become one with Him.

Pancacaryas

The Virasaiva religion was not established by any individual. This religion was much older than the pancacaryas, Basaveswara etc ⁵³. But there is a belief that for the spread of this religion, the five virasaiva gotra kartas, that is Vira, Nandi, Bhrungi Virsa and Skanda have evolved from the five sadyojata, vama deva, Isana, tatpuruṣa and Aghora faces of Lord Śiva.

According to Saivagamamas Suprabedha and Swayambhu, these five gotrakartas have taken different names in

52. Basavannavara Satsthalā vacanaglau, p.249 V 929 edited by Prof. S.S. Basavanna Dharwar 1962.

53. Virasaiva dharma, page 31, published by Śivanubhava Samirhi, Hyderabad.

different yugas for the spread of Virasalva religion ⁵⁴

sadyojatasca prathamamadevo dwitiyakah aghorestu
triyasca tatpurusasca caturthakah isanah panca
masceti mukhani nama sarvasah tanyanani gotrani
vedoktani na samasah viro nandi tatha bhringi
vrasca skanda evaca matawarupatsomutpannah
panca getradhikarinah

Their krtayuga names Ekaksahara, Dwaksahara, Thilakshara, Caturakshara, and Pancakshara. Their tretayuga names were Ekavaktra, Dwivaktra, Trivaktra, Caturvaktra, and Pancavaktra.

Their dwaperayuga names are Renuka, Daruka, Gajakarna, Ghantakarna, and Viswakarna. Their Kaliyuga names are Ravana siddha, Marula siddha, Ekorama. Panditaradhy and Viswaradhy.

Mulapurusa	Krtayuga	Tretayuga	Dwaperayuga	Kaliyuga
1. Vira	Ekekshara	Ekavaktra	Renuka	Revana Siddha
2. Nandi	Dwaksahara	Dwivaktra	Daruka	Marula Siddha
3. Bhringi	Triyakshara	Trivaktra	Gajakarna	Korama
4. Vra	Caturakshara	Caturvaktra	Ghantakarna	Panditaradha
5. Skandha	Pancakshara	Pancavaktra	Viswakarna	Viswaradhy

These different Acaryas established different matts at various places in India for the spread of Virasalva religion. Ravana-siddhamattam was at Kolanupaka in Telangana region of Andhra Pradesh. Marula Siddha established Matt at Ujjain in Karnataka. Ekorama established the matt at Himavat kedar in North India. Panditaradhy established a matt at Srisailem in Andhra region and Viswaradhy established

his Matt at Varanasi in Uttar Pradesh.⁵⁵ The Kolanupaka mutt was transferred to Balehonnuru in Karnataka during the time of Renukacarya.

Thus we see the five pancacaryas establishing the five respective pithams at different regions to establish and to propagate this religion among the people. And this religion reached its zenith during the time of Basaveswara in the twelfth century in Karnataka. He brought the renaissance in the fundamentals of this religion.

Sivayoga

Sivayoga is the process of attaining oneness with *Shiva* who is the supreme Reality. For this purpose mental worship of the Lord is essential worship performed by the *Sadhaka* or devotee. Thus *Sivayoga pradipika* says "one who enjoys by physical acts which proceed developing into internal worship." This external worship of *Shiva* includes the wearing of *Ista linga* on the person. For this purpose the devotee has to undergo the *Diksha* ceremony before he is ready for the *Linga* on his person. This ceremony provides the aspirant with an instrument to remove the bonds that imprison the soul in the body. The guru imparts the full knowledge and central truth of the path. He communicates to him something of his own power of consciousness. This is the "Sadhana Sakti" that is alive with the *tapas* of the guru and once it enters the being of the disciple, it commences his *sadhana* and leads him onwards. The disciple is required to have faith, devotion, discrimination, gratitude and zeal to obtain *diksha*. This *diksha* ceremony is of three kinds. *Veda*, *mantra* and *kriya*. These three kinds go with *Bhava linga*, *Prana linga* and *Istalinga* respectively. Thus

55. *Kalyana Vijayamu*, by Dr. Mudigonda Sivaprasad, page 97, published by Hyderabad Virasaiva Samajam.

Diksa is a physical discipline which destroys the three impurities, Anava, Mayiya and karma malas. The five elements of Siva yoga are "Sivajnana or knowledge of Siva bhakti, or devotion to Siva, Sivadhyana or contemplation of Siva, Siva vrata or performance of Saiva rites meant for spiritual salvation and Siva caranas or worship of Siva. The last is the most essential one in which the other four are contained. In the performance of Siva puja, mantra yoga, Laya yoga, Bhakti yoga, karma yoga and jnana yoga are involved.

Linganga Samarasya

The unity of Linga and Anga is the identity of Siva and Jiva. This is technically called Linganga samarasya. The unity of the finite self anga with the universal self linga can be achieved by following the path of devotion. The devotion manifests itself in different levels. They are Sraddha, Naisthika, Aradhana, Anubhava, Ananda and Samarasa.

Sraddha Bhakti

This is the main motive force of the spiritual discipline. It progresses from simple sincere faith to the place of Naisthika or confirmed feeling of devotion to the Lord. The next higher step is Avadhana bhakti which is self awareness in that state of devotion. These three are in the first division of the Satathala scheme of devotion. In the next stage Bhakti develops the power partially, experiencing the divine life and is therefore called Anubhava that is the initial state of experience of the divine. Further it grows into Ananda bhakti in which there is real joy of divine life ultimately it rises to the full and last experience of divine life of being one with the divinity. This is Samarasa Bhakti. The followers of these six levels of Bhakti are respectively Bhakta, Mehesa, Prasadi, Pranalinga, saran and Aikya.

Virasaiva Siddhanta

Virasaivism is also called as Sivedvalta because it holds that the ultimate reality is Siva, the all inclusive universal being in whom the entire multiplicity of the objective world has its being and springs up from him at his will.

According to some scholars the Kashmir Sivadvalta of ninth century with a few changes has been converted into Virasaivism. Their Siddhanta is Siva Visistadvalta. In this, Siva is Sakti and at his will Sakti creates the world. This Siva is Ananta without any end and is swayamprakasa. They do not accept the Mayavada but say that the world is Reality. Maya is accepted as one of the tattvas. This religion is also called Sarva Sruti Saramala as it maintains the consistent interpretation of all conflicting statements found in the Srutis in the light of dualistic cum monistic view. It asserts that every thing is unity from one point of view but multiplicity from another point. The individual is different from Siva at the empirical level but is one with Him when he unites with him on liberation. Just as the seed is one but stem, branches, leaves, flowers, and fruits which spring from it are many. So the dualism cum monism is the real philosophy of Virasaivism.

The central ideal of this philosophy is that the Lord is indistinguishable from Sakti. That in the original state, Siva alone existed and all the manifold world of matter and life existed in Him, in a subtle form, wholly indistinguishable from Him. He separated the living beings who were associated with different kinds of karma and also manifested the material world in various forms so that living beings might purge themselves of all impurities by the fulfilment of the law or karma and ultimately return to the transcendental by the grace of the God and become one with Him.

Bhedbaheda vada

The relation between God and the world is one of identity in differences. The ultimate Reality is one of unity in multiplicity. Both unity and multiplicity are equally real and eternal because it always exists potentially in the power of the Lord. Sripati Pandita is of the opinion that unity and multiplicity are the two states of Reality. Unity is an unmanifested state and multiplicity in the evolved state. The difference between Siva and Jiva is that the former is the object of worship and possess unlimited knowledge whereas the latter is the worshipper with limited knowledge.

According to Virasaivism the Sakti of the Lord has manifested itself in two forms—Mahamaya or Urdhvamaya and Adhomaya. It is the mahamaya that evolves itself into the phenomenal universe. It does not produce any illusion in the substratum or abode of consciousness. It is the Adhomaya that hides the true nature of the self and limits the five powers of the Lord in the lower order of the creation which consists of the thirty principles or tattvas. The word Maya is not mithya or illusion but is an intermediate agency of the Lord for the creation of the world and the plurality of the souls.

Siva remains unchanged in himself, appears in two forms, Linga or Pure consciousness and Anga or Individual Self or Jiva. As the Supreme Lord is bifurcated as Linga and Jiva, so his Sakti or energy is also bifurcated into two. Sakti is called Maheswari, One part of it is associated with Linga and the other with Jiva. According to Virasaiva philosophy Sakti or Bhakti are the two modes of different spheres of activity. Sakti is pravrtti and Bhakti is Nivrtti. Siva's innate power is wholly responsible for the entire creation of the universe and the same power reacting in the individual leading to the final liberation is called Bhakti. In reality there is no difference between Sakti and Bhakti.

The first primary limiting condition which reduces the universal consciousness to a limited aspect of Anu is Anava. It is the outcome of the *icchashakti* of the Supreme. It is innate ignorance. Next *Mayiyamala*, another limiting condition. It is that which brings about consciousness of difference. This is the outcome of *Jnana Sakti*. The other impurity which is closely associated with it is *karma mala*. This is the result of the performance of worldly duties and its results. The self is covered with these impurities. Anava or innate ignorance, *Mayiya*, and *Karma melas*. It is by these *malas* or impurities that the individual is in bondage.

The embodied soul though in reality is identical with the principal universal consciousness does not appear as such owing to the three limitations, Anava *Mayiya* and Karma. with the right mode of approach, both external and internal perfect bliss, perfect knowledge and perfect authorship can be obtained. In order to achieve liberation, the seers have prescribed several ways and means according to the ability of the *Sadhaka*. These are called *Upayas*. The aim of all these *upayas* is gradual dispossession of the animal nature and cultivation of higher human values. The aim of these *upayas* is to get rid of the three *malas* or impurities that obstruct the light of consciousness that is *chaitanya* i.e., Atman. The main *upayas* that are mentioned in *Siva Sutras* are *Sambhavopaya*, *Saktiopaya* and *Anvopaya*. *Paratattva* or Supreme Reality is conceived as both with form and without form. This ultimate is the *Sthala*, the Divine who is at the head of the creation. Inherent in him there is a conscious force or *vimsa sakti*, Self involution and state of Self expansion. In the former condition the supreme is unmanifest in the other he is manifest. That is *parasiva* remains formful according to the mood of his

Sakti. That is his Lila. Siva who is Sthala becomes in his divine play two—linga and anga. Siva and jiva sakti which is inalienable is kala as related to linga and bhakti as related to anga. Bhakti means self surrender and worship and complete devotion to the Lord ⁵⁶

Thus the Divine Reality admits both the states of form and non form.

The Philosophy of Saivism

The Saivism recognises thirty principles of tattvas. To start with, we have the five gross elements or panca mahabhutas—Ether, air, fire, water and earth. The earth possesses the qualities of sound, touch, colour, taste and odour. Air lacks colour, taste, and odour. Ether has sound alone. These qualities are called tanmatras. They are subtle as contrasted with the elements which are said to possess them and they cause the gross elements. Besides these we have Buddhi, Ahankara, manas, and citra which constitute the internal organs.

Mula prakrti is itself a product of Asuddha maya which evolves into three principles, Kala, Niyati, Kala. Kala or time is an independent principle. Niyati or destiny is that principle which sees that every soul has its due in the matter of enjoyment of its appropriate fruit. Kala is an instrument whereby the darkness that envelops soul is removed partly. One side it evolves round Mula prakrti, and another into vidya or knowledge, Raga or attachment. These five kala, niyati, kala, vidya, and raga are called the five sheaths or pance kancukas. It is as enveloped in these and endowed with five klesas that is avidya or ignorance, ego, raga or attachment, dwesha or aversion, abhinivesa or

clinging on to life that soul is ready to have experience of Mula prakrti. The five klesas are together known as Pums-tva mala and the soul in this condition is called Purusa tattva.

Five Pure Principles

The pure principles are five. Sivatatva is the first of these and causes the rest—Sakti, Sadatva, Isvara, and Suddha vidya. Siva tattva is all pervasive and eternal. It is the cause of other pure principles. It is identified with Siva himself. It is an evolution through Mahamaya or pure maya.

Virasaivism and Saiva Siddhanta

Both these schools of thought accept the Salvagamas as the authorised texts. But they indicate different attempts to realise the ultimate Reality i.e. Siva. The ultimate Reality is known as Linga in Virasaivism and Pati in Saiva Siddhanta.

Linga is derived from the roots "LI" and "gam". Gam to go that is from which the creation starts and LI to absorb means in which all the things merge finally.⁵⁷

liyate gamyate yatra yena sarvacaracaram
tadetalinga mityuktam linga tattva visardaih

Thus it is a source and cause of evolution and dissolution. This ultimate Reality is Sthala, Sunya and Niskala linga in Virasaivism. Metaphysically this sthala is absolute which is the source of all evolution and into which all the things are finally absorbed.⁵⁸

ekameva parambrahma saccidananda lakshanam
siva tattvam sivatanyah sthalamityahu radayat

57. Sivanubhava Sutra, Chap. III.

58. Kalvalya Sara, page 3, sl. 13.

⁵⁹yatradoḥ sthityate viśvāṃ prakṛitāṃ pūruṣaṃ yataḥ
 tiyate punarante ca sthāṇaṃ tatpūrocyate tataḥ

Pati is derived from the root Pa protector, or Lord. Candrasekhanagama describes the supreme Lord as Pati because He is the Lord of all.

⁶⁰brahmadya sthāvarānamtasca deva devasya sūlināḥ
 paśavaḥ parikṛtyante saṃsāra vāsa vartinaḥ
 teṣāṃ patitvadviśeṣaḥ śivāḥ paśupati smṛtaḥ

The Absolute is Hara and is also known as Siva. Hara because He removes the bonds of the souls and relieves them from cycle of birth and death ⁶¹

haraṇam haniruddhiṣṭa bhogesaḥvabhiratatmanam
 pūḍgalanāṃ sanairgatva liṅgaṃ saṃhṛtya vegataḥ

He is also known as Siva because he is pure and supreme bliss. Both the systems accept God (Pati or Liṅga) is immanent and transcendent. He is eternal omniscient and supreme bliss. He is smaller than the smallest and bigger than the biggest. He is not affected by the effect of the whole cosmos.

Saiva Siddhanta accepts the three categories that is Pati, Paśu and Paśa and accepts the three causes for the creation of the world. Virasaivism accepts only two causes, material and instrumental. Siva creates the world through Icchasakti. According to Saiva siddhanta, souls are eternal entities and are different from God. According to Virasaivism souls are in reality pure, eternal, omniscient and of the nature of Siva Himself.

59. Sivanubhava Sutra, chap. II, śl.4.

60. Chandrasekhanagama, Kṛtyapak, paṭaḥ 1st śl.10-11.

61. Matanga parmeswaraḥ, Vidyapada pati paṭala, śl.33.

⁶²atmayam kevalah soddhah sivasyamgah sadamalah
nityo niranjana satah tasmadatmasvayam sivah

Pasa is recognised as an eternal entity in Saiva Siddhanta. Pasas are hindrances to enjoy the supreme bliss. The three pasas are Anava, Karma, and Maya are eternal. Virasaivism also accepts the three impurities. Shiva owing to his own sport contracted his power and became Jiva or Soul.

Pasa is an eternal entity in Saiva Siddhanta while according to Virasaivism the eternal entity is Shiva himself but pasa will come into existence only according to his sport.

Thus Virasaivism pays an equal importance to Bhakti, Jnana and Kriya systems. It aims at an all round development and complete purity of the individual. Hence Astavarana, Pancacaras, and satsthalas are introduced. The Pancacaras enable the individual to lead a life dignity befitting the highest human principle. The Astavaranas help the individual in his spiritual pursuit. The satsthalas help in the spiritual development. Thus Virasaivism is a unique contribution to the philosophic and religious fields of India.

Shaivism in Andhra region

The other varieties of Shaivism which flourished in Andhra region, besides Virasaivism are Pasupata, Kalamukha, Kapalikas, etc. Among them pasupata type is the oldest. The founder of this variety is supposed to be Lakulisa Shivaraya. According to historians he lived in the 1st century. The worship of Shiva existed even during the time of Satavahanas. Hala in his Saptasati did Pasupati stuti in his first gatha and Gouri stuti in his last gatha. This Pasupata religion has been described even by Patanjali in his Maha-

62. Sivanubhava Sutra, Adhikarana V, sh.3.

bhasya. The followers of this branch of Saiva accept Karana, Karya, Vidhi, Yoga, Dukhanta. They believe in Vidhi and Daivanihaya or God's will. According to them Vidhi doesn't depend on individuals. Papa or Punya but on Gods will only. Thus it differs from other branches of Saivism. The Pasupatas observe peculiar ways of life. They take ash bath, or bhasma snana thrice daily, sleep on bhasma bed only, pray loudly, and dance irregularly.

Saivism was at its peak during the time of the Kakatiyas. The Kakatiya rulers were mostly Saivites and encouraged sculpture, literature and other fine arts for propagating Saivism. They constructed temples like Swayambhu temple, thousand pillar temple for Lord Siva. Palkuriki Somanatha lived during their reign only. Somantha who was supposed to be one of the revivers of Saivism, wrote many works on Saivism and principles of Saivism on the fine arts side also the dance concerned with tandava and hasya of Siva, has developed. The prerana tandava of this period is very famous.

Saivism with its various "Sampradayas" existed even during the time of other rulers like Satavahanas, Chalukyas, rulers of Vishnu kundina dynasty etc. After the Satavahanas, the Ikshvakus ruled Andhra region. They were the worshippers of Skanda or Kumaraswamy. We find the names of many kings of this time as Skanda. Next came the kings of Vishnukundina dynasty. Though they were the followers of Vaishnava dharma, still they were great devotees of Lord Siva. There is an inscription in which it is stated that, Vikramendra Varma, son of Visnukundi Bhattar Varma donated Regonra village to Somagiri Shwara matha. We find many Siva temples in Andhra by this time. There are many evidences that by seventh century, Pasupata, Kalamukha and Kapalika sampradayas of Saivism have spread in Andhra

region. The Calukya kings ruled Andhra after Vishnukundina rulers. They were also great devotees of Lord Siva. During their reign many Pasupata Sivacaryas came from different parts of the country for spreading Pasupata religion here. They were the "sthanapatis" in many of the Siva temples. Among them Purusha Siva Sivacarye was very famous. He was the disciple of Terambi Brahma Sivacarya. This Terambi was one of the Pasupata Saiva plthams. At present this place is in Gwallor and is known as Terahl.

The second Vijayaditya of Calukyas was supposed to be a parama Maheswara. After his conquests over the Rashtrakuta kings he constructed 108 Siva temples.

The Kalamukha and Kapaliika sampradayas flourished even during the seventh century A.D.

The Kalamukhas closely resembled the Pasupatas and are often described as the exponents of Lakula Saivism. Kalamukha reached its zenith in Karnataka in 9th and 10th centuries. Suggaladevi queen of Jaisimha II in 1029 A.D., donated some land to Brahmarasi Panditha of the Pasupata school for worship and offerings to Marasingeswara of Devapur and also for maintaining ascetics and students there. The Kalamukhas were in charge of many mataas and temples and were known as Raja gurus. They were well established in Belgame where they held the headships of Pancalinga, Dakshina Kedareshwara, Hariharaditya and various other temples and Maths. Srisalem was a famous Saiva centre and seems to have been the headquarters of the Kalamukhas of South. The Kalamukha and Pasupata teachers were usually learned people and for centuries received the respect and adoration from the princes and the people equally.

Kapalikas

They were another branch of Salvaites who wore kapala or man's skull, and observed the Pasupata principles. Another name for these people was Aghorapathas. Their principles were extremely rigid and very difficult to practice. They usually wore a kapala around their neck and were naked and applied ash on the whole body. They even ate human flesh, excretion and drank wine. They worshipped Bhalraveswara and his lady Candika in their "ghora rupa." Sometimes they used to perform human sacrifices to please these gods. They discarded the world and kept dreadful things around them wearing skull necklaces. they usually moved about in the burial grounds. Once Srisallem was supposed to be their key place. Their Vedante darsana is known as Maheswara darsana and their preacher was Soma siddhanta.

Saktas

The Sakteyas were also closely associated with the Pasupatas. The different form of Sakti were worshipped by these people. Sakti is considered to be the "Sarvajagan-matha". According to Salvism, Sakti is Sivapatni. Among all the forms of Sakti, Kali is the most ferocious form and became very popular. The other forms of Sakti are Lalitha, goddess of beauty, and Durga, godeess of Mountains. The tantras form the basis for this Sakti cult. It also gives much Importance to mantras. According to this system, the all pervading, omnipotent, omnipresent Siva becomes active, only when he is united with the Sakti. Thus comes out the creation. Sakti is thus Prakriti. Iccha, Jnana, and Kriya are her powers. Sakti is of two forms. Sthala form and aukshma form. The Sakteyas accept the thirty six tattvas and divide them into Siva tattvas, vidya tattvas and Atma tattvas. Maya is one of the vidya tattvas. They

accept even Jivanmukti. According to them one who realises the Atman becomes Jivanmukta. They accept Bhakti as one of the Sadhanas for Moksha.

Spread of Saivism In Andhra

We have already seen how Saivism came to prominence by seventh century A.D. All the cults of Saivism like Pasupata, Kalamukha, Kapalika have spread during the time of Calukyas. The Pallava king Mahendravarman of 7th century A.D. in his "Mattavilasa prahasana," described all these cults. Even the Chinese pilgrim Hsueun-tsang described the Kapalikas as the people who wore skull necklaces and bones, and lived in caves, burial grounds etc. In Nellore district we find the temples of Bhairava and Durga and the place got the name as Bhairava kona. Probably this place must have been the centre of Kapalikas. But Pasupata cult gained much importance than other cults. They were in charge of the Mathas and were the heads of the temples.

In tenth century A.D. Rajarajanarendras son, Rajendra Chola became the emperor of both Andhra Dravida kingdoms. At that time there were closer connections between both the kingdoms. Many Saivaites came from Tamilnadu and settled in Andhra region and performed arcana in the Siva temples. Many Saiva stories about Siva lilas came into prominence. Many rich people donated villages, money for the maintenance of the temples. Thus between 10th and 14th centuries Saivism enjoyed the maximum reputation and glory in Andhra. During this time only, three Brahmin Saivaites preachers were born. They were Sripati Pandita, Mallikarjuna Pandita, and Manjana Pandita. They gave much importance to the worship of Siva. Those who did not worship Siva were known as Bhavas. Many Brahmins became staunch worshippers of Siva and were known as

Aradhya Brahmins. We seldom find such type of Aradhyas anywhere in India. They except Vedic principles and do not discard yajnopavita but wear linga on their body. Next came the Kakatiyas and we have already seen how the kings worked for the establishment of Saivism in Andhra. The kings worked for the development of not only Saiva religion but also dance, sculpture, literature in the Saiva angle. Thus we get the best Saiva temples, dances, and Saiva literature during the time of Kakatiyas. Palkuriki Somanatha belongs to this period and we know his influence on religion.

Chapter IV

An Introduction of Somanatha Bhashya

What is a Bhasya?

Most of the Sanskrit sastras, grammatical works and philosophical works are in the form of Sutras or Karikas. Great scholars write commentaries that is explanatory works on these works. This commentary is known as Bhasya. These Bhasyas are written for Vedanta, Yoga, and other standard authentic works. Thus Patanjali wrote Mahabhasya to Panini's Ashtadhyayi,—a grammatical work.

In the philosophic field also many religious reformers or gurus who established different faiths of knowledge wrote Bhasyas or Commentaries on Brahma sutras written by Vyasa in their own light. Adisankara who established the Advaita Siddhanta wrote Sankara Bhasya on Brahma Sutras in the Advaita way establishing his theory—Brahma Satyam Jagan mithya.

Ramanuja who formulated the Visistadvaita philosophy wrote Sri Bhasya on Brahma sutras establishing his theory. The Saivaita Bhasya on the Brahma Sutras was written by the great scholar, philosopher, Nilakanta Bhagavātpada and this famous work Srikantha establishes the Sivadvaita philosophy of Brahma Sutras perhaps a Bhasya can be called an authentic interpretation of any Sastra.

Any philosophic faith usually depicts three divisions :

(a) Cosmology

(b) Rituals

(c) Moral and Social application

All the above said Bhasyas, whether they reflect advaita dvalta or visistadvaita faiths, deal more with cosmology.

This cosmology deals with the origin of the universe, the creator, the relation between the creator and the creation, the individual Soul, and the Supreme Soul.

Rituals are the formal observations. In any particular religious faith and this varies from Vaisnavism to Saivism to other religions.

Morals are the general principles which should be observed by any person and these are found to be common in all the faiths.

What is Somanatha Bhasya?

Though palkuriki Somanatha's work says it is a Bhasya, still the author does not deal much with cosmology but lays stress on the rituals that is the panca caras mainly. This is a clear proof from the statement the author gives at the end of every chapter of Somanatha Bhasya—Sri Vira Maheswara saroddhara—sampurnam. A detailed explanation of these words may be examined.

Vira

Vira need not be a hero in the real sense. In Virasivism, Vira means a sadhaka, who practises the "Sivajivai-kya vidya—visabde nocyate vidya silva Jivai-kya bodhini tasyam ramata yassaiva vira ityabhidhiyate.

Maheswara

Is that which is concerned with Lord Siva.

Acara

These are pancacaras of Virasaiva faith. They include-lingacara, sivacara, sadacara, ganacara, and bhrtiyacara, which have been dealt with, in detail in the chapter on Virasaivism.

Sara

Is the essence of this religious philosophy.

Uddhara

means uplift or revive or to requote.

So the adjective means that this work is an essence of all the acaras and this Bhasya is meant for reviving the essence of acara or principles of Virasaivism concerned with Vira or a Sadhaka and Maheswara or Lord Siva. It does not mean that Palkuriki refrains from touching other aspects but that he shows less preference for them. In the later chapters he refutes other siddhantas and establishes his own faith and siddhanta. But throughout the work he takes all the principles of rituals and describes them one after another and to prove his statements he quotes from authentic works which include vedas, upanishads, puranas, sastras, agamas, sritis, smrtis, and so on. Thus this work is more an authentic commentary on the rituals of Virasaivism meant for the upliftment of that particular faith. It here he differs with the other Bhasyakaras like Sankara, Ramanuja Madhva, or Nilakanta who mainly deal with the cosmology and not the rituals. Somanatha probably felt that stress should be laid on the fundamentals than the higher knowledge and so wrote this work stressing on rituals as they form the basis of any faith and cosmology, leads to an understanding of higher knowledge.

Chapter 1

In the first chapter of Somanatha Bhashya the author gives a general introduction of the work, the greatness of

Mahatmya of Lord Siva who appears in a diversified form in the universe.

After paying respects to the Lords Isa, the author says, he is one among the few devotees who declare the Bhakti Mahatmya of Lord Siva. This bhasya is "Basavarajiya" in Andhra region.

The author first pays salutation to Virabhadra who is equal to crores of Suns, the killer of Rakshasas. After this he pays salutation to Vrsadhisa. Then he explains the meaning of the term Basava and says that Vrsabha has come to this world only to establish Bhakti. Then he gives the explanation how technically "Vrsabha" has changed to "Basava" according to different grammatical sutras.

The author feels that Dharma is the base of Lord Siva in the form of Astamurti and is the cause of happiness in the universe. A person who touches Nandi and has the darsana of the Lord will be free from all sins. He escapes hunger, untimely death, sin, poverty etc., due to the pramanas of sruti, smrti, puranas and so on.

At the same time the darsana of Hari is avoided in the evening as it takes away all the merits one has earned in this and previous births also.

The author feels that Nandi is the second Siva. The other avatara of Siva is Vrsabha. According to Virasalvacara, to establish "Siva Bhakti," Vrsabha has come to this world. This is the one who has taken the "Visa" from Lord Siva for the welfare of the world. Then the author pays salutation to Lord Virabhadra who is the cause of destruction of the dakshayagna, whose greatness has been described in Yajurveda. Lord Siva has a name as "ghoratanu" as

he is having a ferocious form. Hence that title "Virabhadra."

After paying salutations to other "Pramatha ganas" like Renuka, Ghantakarna and other ganas, the author describes the Bhakti Mahatmya of Lord Shiva and how he gave the desired things to his devotees.

For the salvaitas who wear linga, who takes padodaka of the Linga, the darsana of others is prohibited. The darsana and sparsa of these non-Salvaite devotees are strictly prohibited for Salva devotees according to srutis, smritis and puranas. The author after following their predecessors' foot-steps in observing the marga divides the whole work into twenty five chapters, in which he gives importance to the mahatmya of vibhuti, rudraksha, sivalinga dhara, padodaka, prasaada, virasalvacara, discardence of other devatas, discardence of Narayanopasana, discardence of Ekatma vadana, discardence of Astamurti and the explanation of Bhagavacchabda, etc. Thus this chapter includes the general introduction which explains the greatness of different pramathas, indicating the greatness of Basava.

Second chapter

The second chapter deals with the greatness of Vibhuti. Vibhuti is of five varieties. They are Vibhuti, Bhasmam, Kahara Bhasma and Raksha. According to Indrastuti and Jabalopanishad, Prithvi has emerged from the "Sadyojata" face of Lord Shiva. Nivrtti has emerged from prithvi. The black cow gapila, nanda from the Nivrtti. The dung of Nanda used for making vibhuti, vahnii is produced from the Aghora face of Lord Shiva. Vidya comes out of Vahni and red coloured cow surabhi from vidya. Its dung is used to make "bhasma." Vayu comes from the "Tatpurusa" face of Lord Shiva. Santi comes out of Vayu and the white coloured

cow Susila comes out of it whose dung is used for making Kshara Akasa comes out of the "Isana" face of Lord Siva. Santyatita comes out from Akasa and the cow Sumana from it whose dung is used for making Raksha. Because it gives Alswarya it is known as Vibhuti, as it glorifies it is known as Bhasita as it destroys all evils it is known as Bhasma, and as it protects it is known as Raksha.

For the higher three castes, bhasma produced from Agni should be used. For grhastas, the bhasma produced virajanalagni or in the Agni of vivaha or upanayana. Brahmacaris should use the bhasma produced from Tapasagni. Sudras can use the bhasma produced from the pacanagni. Yatis can use the bhasma produced in any Agni. But all can use the bhasma of temples. The author now describes how to get the vibhuti from virajanala. One must pray to Lord Rudra for obtaining the vibhuti from Rudragni. One must avoid a cow which does not have proper organs, or is mad, or one that over eats or lazy, one that is barren, one which is tired and one that does not have milk. A cow which is good in all aspects should be chosen and should be used for her dung. Its dung should be used for making vibhuti by chanting the pranava mantra. It should be kept in a vessel made of mango, bilva, or asoka wood and preserved.

One must take this vibhuti produced in the Agni and, while chanting mantras "Triyayusem jamedagneh" and with triyambakam mantras, must apply on head, forehead, hands, chest in a threefold manner. This is known Sambhavi vrata. This is mentioned in the vedas also.

The first vibhuti rekha should be drawn from the forehead to the eyes. The first rekha symbolises Rigveda, rajas, and Amrtattvakriyasakti, Ahartianiyagni whose adhidevata is rudra.

The second rekha symbolises garhapatya. Its form is Tamas and it is Paramatma's Jnana Sakti, Yajurveda and Maheswara is its Lord. The third rekha is Dakshinagni its, sakti is Antarikshamantaratma, Samaveda and Sadasiva is its deity.

Any scholar, whether a brahmacari, grhasta, vanaprastha or yati, if he applies vibhuti, he is relieved from all sins. Not only he but his ancestors become purified and he attains Sivasayujya, free from rebirth.

In Atharva siras, it is described as equal to Agni, Vayu, Jalam, Prithvi and Akasa (Agniriti bhasma, Jalamiti bhasma, sthalamiti bhasma, vyometi bhasma sarvada sarvam va idam bhasma).

Jabalopaniṣad describes this bhasma jyoti-*"sa esa"* bhasma jyotissaesa bhasma jyotissaesa bhasma jyoti*"h"* The urdhva pundra symbolises samaveda, the madhya pundra symbolises yajurveda and the lowest symbolises Rigveda.

This vibhuti removes all the sins or "patakas." One who drinks, steals gold, murders a brahmin, escapes the sins if he wears the bhasma on his body.

Bhimagama describes, the punya which one gets having a bath in all the tirthas and performing all yajnas, he can get the same punya by applying bhasma. There is no diksha which refutes the greatness of bhasma. There is no tapas, no mantra and no yajna which discards bhasma. Such is the greatness of bhasma.

Brahmanda purana describes that vedic brahmin scholars should use the white bhasma. Siva dharma explains that "bhasma snana" is better than "jalasnana" bhuti gives

wealth raksha gives protection and bhasita glorifies one. As it removes impurities it is known as bhasma.

Kurma Purana describes a brahmin scholar must not discard tripundra even mentally.

This vibhuti is as pure as the Siva mantras, the ornament of Lord Siva and the destroyer of Kama. By wearing such vibhuti on the forehead one is able to demolish the unfortunate writings of fate said to be written on the forehead. No one is eligible for doing "Sivarcana" without wearing bhasma.

One who wears the tripundra across the forehead and wears the rudraksha around the neck, one who is pure and has sisya is said to be a muni.

Thus the greatness of bhasma is described in various srutis, smritis, puranas and agamas. One who does not wear the white bhasma, even his appearance is prohibited for a true salvalite.

Thus the second chapter of Viramaheswara Saroddhara describes the greatness of bhasma.

Third chapter

Rudraksha Mahatmya

In the chapter with the above title, the writer deals with the greatness of Rudraksha.

When Lord Rudra opened his eyes for killing the tripurasas, drops of water fell on the earth from his eyes. These drops were transformed into "Rudraksha" for the welfare of the world.

Then the author discusses about Japa mantra dharana. One should have a bath and then be by applying bhasma

and then should chant the pranava mantra. Then he should perform pranayama and then should place a Rudraksha with one face on the head by chanting the mantra—"Sri sada sivaya namah." One must place thirty two rudrakshas, with two, three or twelve faces on the forehead by chanting the mantra, "Parama Sivaya namah." One must place thirty two rudrakshas with faces five, seven or ten around the neck by chanting "Sri kanthaya namah" and on the left arm by chanting "Sri somanathaya namah." Around the wrist must be worn twelve rudrakshas with nine faces by saying "Sri Mahadevaya Namah," and should 108 rudrakshas with fourteen faces as yajnopavita by chanting "Sri Visveswaraya namah." One who wears these in this manner will be absolved of the sins committed in perhaps crores of life-times.

If any brahmin does not wear the Rudrakshas in snana, dana, japa, homa, devarcana, prayascitta, sraddha, during the time of diksha he will not get the actual phala of that task. Thus it is compulsory for a brahmachari, grhasta, vanaprastha or yati to wear the rudraksha. Then he gets the phala of performing "Sataswamedha."

One who drinks, eats meat and behaves in a sinful manner, also becomes purified if he wears the rudraksha. In Manava Purana Jabala aruti says that one who commits sins also will be purified if he wears rudraksha. Wearing rudraksha on the hands, head and chest is a sign for salvation likewise wearing bhasma on the forehead, hands and other parts of the body. Even a dog will be absolved of sins and attain rudratva if it wears the rudraksha at the time of death.

Thus this is the essence of the third chapter of Viram-
sheswara Saroddhara or Sri Somanatha Bhashya.

Fourth chapter

Lingadharana Mahatmya

In the fourth chapter Somenatha describes the importance of wearing the linga.

In Satarudriya of Yajurveda the statement "ya te rudra siva tanuraghora papa kasini" means Oh Rudra! your body which is ferocious and auspicious is the one glorifies itself in those who are free from sin. Even the mahastotas indicate that your form is present in those who are free from sins." oh God: these people are famous as the sinless ones. So one can assume that your devotees are the pure ones. The following statement also justifies this. Those who are near the linga (or wear the linga) are known as the sinless ones. Others are the "aristas" or the sinful ones.

In Rigveda "ayam me hasto bhagavanayamme bhagavattarah ayam mata ayam pita ayam jivatu ragamat idam tava prasarpanam subandha vahi nirani—This means the Lord is this hand of mine. The whole sum of wealth, vidya, fame, sri, knowledge, vairagya all these, six are known as Bhaga. So Bhagawan is so called as he possess all these six. So this hand is bhagavattara or one who is better than the bhagawan. The "tara" sebde indicates superiority.

This hand is a "valdya" to all diseases of the Maya visva Abhitah paritah sprisatityabhimarsanah—means it is abhimarsanah as one who touches the linga with the fingers from all sides. "ayam mata"—this hand is the mother. Ayam pita—this hand is the father. Ayam jivatah—this hand is the jivanousadha.

In Yajurveda It is stated—oh Rvdre that which is yours is very beautiful and variegated. That which is yours meant

linga which deserves worship. Subandhu means auspicious, "ch subandhu; this linga is your present: Come here and stay here and do not move from this hand—This is according to the Vatula tantra which means one who wears Lord Siva in the form of Linga, his hand is the base for all kinds of wealth.

A scholar must wear the linga in the neck, head or on the chest. One must not remove this while eating or doing any work. He must wear it while sleeping, eating, standing, walking whether in a purified state or in an impure state. One who wears the linga under the naval is a sinner. One who wears it above the naval gets the knowledge and maternal comforts. One who observes moksha should wear the linga around the neck. One who deserves a continuous rapport with the Lord should wear the linga always on the head. One who desires the eternal samyoga with Isana must wear the linga on the face. Those who wear the linga constantly are in the company of mean men, sinners yet they will not go to the yamaloka. A shiva bhakta must wear the linga till the end of his life. If he eats dog's meat, it becomes as harmless as rice for him. But a person who discards the linga even the ordinary food becomes dog's meat and blood. With the nearness of lord they will be absolved of all sins and sufferings. So this is the reason why Brahma, Vishnu, Mahendra, and others wear the linga all times on their heads. All the akshapadas and sakteyas wear the linga on their heads. Rakshasas tear their throats and keep the linga inside and worship. Shiva munis and manus wear the linga around the neck always.

The worship of Lord Shiva with Uma in the murty form, Agni, Jala, Vayu, Prithvi, hasta guru in the form of lingarcana is of eight types.

In Mahabharatha Siva puja is of three types. *Suddha*, *Misra* and *Sankirna*. *Suddha* is *Linga tanmatra*, *Misra* is *Sadasivam* and *Pratimakara* is *Sankirna*. The punya one gets by worshipping pratima will get the same punya by worshipping linga for five minutes.

So In *Sivadharm Sastra* It is stated that Lord Visnu always worships Linga made of indranilamani. That is why he got the *Visnutva*. Brahma got *Brahmatva* by worshipping the Lord In lemon daily. Lord Surya always worships *tamra linga* and got *Suryatva*. Indra the lord of Devas got *indratva* by worshipping the Linga made of diamond. As the whole universe manifests itself in Linga, so one who desires *atmasiddhi* should worship the Linga. This linga is worshipped by devatas. If it is not worshipped by man, he should be treated as an outcaste. Thus the *lingaradhana mahatmya* is declared in the fourth chapter of *Somanatha bhashya*.

Fifth chapter

Lingarcana Vidhi

In the fifth chapter *Somanatha* discusses about the greatness of *Lingarcana* and also its system of worshipping Linga.

Mahadeva is established in the centre of Linga. So the linga should always be worshipped as includes the whole universe. This arcana is considered as the best "*siddhi*" by devatas, asuras, pisacas, human beings. *Swarga*, *martya* and *Patala lokas* are considered the *trilokas*. In all these lokas no other god is greater than the "*Sthavarajangama*" in the form of Linga. The *yajnopavita* is described in many sastras along with the *Lingadharana*.

This *lingarcana* which is famous in puranas is of two types according to *Bodhayana Sakha*. One for the *Kamita-*

rtha and the other for Papakshaya. In the first way it is done for the relief of one's own sin, disease, peace, health, desires and happiness. The devatas worshipped it for getting "Aiswarya." In Linga Purana there is a sentence which means that one should worship "triyambaka" for health and death will not approach people. Even Lord Visnu and Brahma worshipped Lord Siva in the form of Linga. In the same way all the Pramathaganas and Rudra ganas worshipped their Lord. External worship is possible when there is internal worship only. In Siva dharma, one who takes oath—not to take food without worshipping Lord Siva even at the cost of losing his life is supposed to be Rudra himself in the human form.

In Sivadharmasastra it is said that one should worship Lord Siva before one attains death, old age, loses the control over the organs. Life passes off quickly and also the youth. So one should worship Siva. One who eats without worshipping Lord Siva, he is supposed to be eating insects, dirt, worms, and not food. A person who leads a life without worshipping the Lord is a waste product to society. Such people should not be looked at or spoken to. Thus the fifth chapter deals with the greatness of Lingarcana.

Sixth chapter

The sixth chapter deals with the greatness of Lingarcana. All the beings of the universe are released from the cycle births and deaths if they perform the Siva puja in the form of Lingarcana. Those who do not do this arcana, their life remains a waste and a burden to this earth. One who always performs this arcana, gets the best world after death. He gets the yajna phala. He gets the phala of taking bath in all the sacred lakes and rivers. So Lingarc-

ana should be performed. Yajnas, Vedas, Agnihotra are all not equal to a part of Lingarcana. Placing a single flower on the Linga gives the phala of donating gold, fields and wealth. One who performs Lingarcana by keeping patra, pushpa, or even water. God will be with him for ever. Even small children who make lingas with sand or mud while playing, even out of ignorance, will go to Rudraloka after death. whether in मोहा, लोभे, अज्ञाने, out of fear, or for any other reason if one worships the Lord, he attains the highest position after death.—This is according to Sivadharmā. A person who does not perform this Lingarcana should not even be looked at or spoken to.

This is the summary of the sixth chapter Somanatha bhashya.

Seventh chapter

The seventh chapter deals with the greatness of Padodaka.

Lord Siva who removes obstacles and gives endless wealth and fulfils the desires of the devotees should be worshipped with waters while chanting mantra "sarvo vai rudrah" and then should take padodaka with the mantra "rtam satyam param brahma." In Jabala sakha—the Lord's padodaka should be poured in the sankha, should be worshipped with gandha, pushpa etc. and then should take along with the mantra. "Imam me gange yamune." This padodaka not only purifies one but also the ancestors. All the sacred parts of Kurukshetra and naimisa and the lakes are not equal in purity to 1/16 part of Siva's padodaka. This padodaka removes "akala mrtyu" removes all the sins, all diseases and is very auspicious.

This padodaka is more auspicious than all the auspicious things, more sacred than all the sacred effect which

accrue as the result of taking a bath in all the sacred waters, and should be placed on the head. By keeping thus one becomes purified.

In Aditya Purana It is stated - ch Lady Mahadeva's padodaka should be taken with both the hands and Placed on the head. In Ramayana - the Siva Padodaka was taken in by the pramatha gana srestas, Valmiki and was also placed on their heads. In Vaidya sastra it is stated - one who takes the nirmalya water of Sull - Mahadeva he will be relieved from severe disease like ulcers, cancer, leprocy etc. It is a divyausadha for all the diseases and fevers. This padodaka must be taken from those people with mantra, that is those who observe the pasupata vrata.

It is thus declared by Somanatha, the greatness of padodaka.

Eighth chapter

In this chapter Somanatha discusses about Prasada Sthala mahatmya In a detailed manner. This is one of the longest chapters of the work covering about forty pages.

Prasada sthala occupies an important place among the "Sat sthataa." According to the "Saiva sampradaya" the devotees should take the prasada offered to the Lord with body, mind and soul i.e., manasa, vaca and karmasa. To prove this siddhanta. Paikuriki Somanatha has taken the principle quotations from Siva samhita, Vyasa jalmini samvada as authentic sources.

In Siva Purana and Siva rahasya Khanda It is stated that Siva Nirmalya should not be kept on the head, should not be taken, as Prasada. As an answer for this, Somanatha starts his argument in this particular chapter defending his ideas with the authentic statements he has taken from

the sastras, agamas, puranas, upanisada, samhitae etc.— That is, this nisedha of Siva nirmalya is applicable to non-Saivaitees who are prakrtas, but not the saivaite devotees for whom everything, even dust particles concerned with the Lord is very auspicious and who constantly do Lingarcana. Valdika Saivaitees say that the Iswara prasada whether patra, puspa, phala or toya should not be taken by the devotees. But this does not apply to Saivaitees who wear linga on their body. Visesa is always more powerful than samanya. Thus Palkuriki stresses on taking the Siva prasada.

To prove the above theory, he quotes from apasthamba sutra, Manava purana, Aditya purana, silvadharmas, skanda purana, and others.

Naivedya means that which is meant for the gods. So the "sivopabhukta naivedya" is prohibited for non-Saivaite prakrtas. In Siva Purana "nirmalya" means that which is pure and clear. So it is forbidden for non-Saivaite prakrtas. But this is not applicable for pure saivaitees. In silva dharma it is stated that every one should wear Siva's nirmalya's Kamikya. Kamikagama states that one who takes the lord's offering every day becomes one with the Lord. All these indicate the greatness and purity of nirmalya of Lord Siva. So it can be taken in by the bhakta as it removes all the sins. In Yajurveda there is a statement which means that all the food forms have come from the all pervading Paramasiva and there is nothing which does not belong to Him. Thus the devatas take Siva nirmalya and obtain amarata. From the Vedas which have come from Siva's faces and the "sabda rupas" in the form of agamas, the whole world has taken its existence. So in every part of the world there is the existence of Siva's power. So whether prasada, nirmalya or any other thing offered to Lord Siva shou-

It be taken by the devotee. Somanatha goes on to explain the greatness of Siva prasada. Vasistha who has taken this nirmalya has become a very great rsi. Panini, Kanada, Gautama and others have become great darsana kartas after taking prasada. This prasada is equal to hundred "adhvaras." In Jabala sakha there is a statement—We eat that which is eaten by Rudra, drink that which is taken by Rudra, smell that which is smelt by Rudra.

One who does not offer the food to the Lord and eats and drinks is like a person who eats dog's meat.

Sambhu nirmalya dharma, padodaka sevana, and taking prasada all these remove all the sins. Nirmalya is the best and auspicious. Naivedya removes all sins. This prasada is of three types. Suddha, Siddha and Prasiddha. That which is released from the Linga is "Suddha," released from the food remaining of guru is prasiddha. Suddha is taken by vaidika savaites daily. Siddha is taken by vrasaites daily. "Guru bhukta" is taken as prasada by both. Guru prasada is the highest by taking which even pasandas will get mukti.

Siddha Prasada

Nirmalya is of six types. They are Devasva, Devatadravya. Naivedya, canda and bahikshipta. Devasva includes fields villages belonging to the Lord. Devatadravya includes devadasis, gold, silver of the Lord. All that is meant for offering to the Lord like patra, phala and toya are included in naivedya. These three varieties should not be used by any one. If any one touches a bit of Lord's property he will go to naraka only. The Sivopabhbhukta garland, food etc. are known as Nivedita. This is "Sarvapapahara" i.e., removes all the sins.

Nivedita prasada is of two varieties, bhojya and dharya. Everything whether food or anything else should be offered to Lord Siva and then should be taken by the bhakta. This offering should be done with manasa, vaca, and karmana, otherwise it becomes fruitless.

A devotee whether walking, sitting or standing, should offer everything in him and around him to Rudra with the mantra "namo rudraya". Thus one who drinks that taken by Rudra, eats that eaten by Rudra, smelt by Rudra, he exhausts all his karma. A devotee having Prana linga on him should never fast. People who do not take this prasada, greatness of which is described in smṛti, śruti, āgamas, purāṇas and vedas should not be looked at or spoken to.

Thus in this chapter the author evaluates the greatness of prasada.

Ninth chapter

In the ninth chapter Somanatha lays stress on the greatness of Virasalva mahatmyam. The author feels if a candala is a Siva bhakta then the question of caste does not come in to consideration whereas a brahmin scholar even well versed in all the Vedas if he does not worship Lord Siva should be neglected. Thus he places stress on Siva bhakti or extreme devotion towards the Lord.

According to Somanatha, just like the lotus in mud, agni in wood, gold in stone, so also devotion will be there in a candala also. There is no question of caste, creed or sex for devotion towards the Lord. Everybody is equal in the eyes of the Lord Rudra. Just like the waters from mountains, cities and different places join Ganga and become purified so also people from different castes become purified if they have Siva bhakti. Due to his closeness with the Lord, the candala loses his candalatva and becomes purified.

Somanatha also lays stress on the important places where the Lord should be worshipped. There is no particular place where the Lord be worshipped. Whether it is temple or burial ground, plain or thick forest wherever the lord Rudra is worshipped, it becomes another Kasi—It is the place where the pure Ganga flows. Which means wherever the Lord is worshipped that ordinary place gets the greatness and purity of Kasi and the surrounding waters get the purity of Ganga.

On the contrary even if a brahmin, well versed in all sastras and vedas if he is not a *Siva bhakta*, he is considered as a *petita* and he should not be touched also.

Where Sankara is worshipped that place will not be effected with famine or diseases. Kings will not die untimely death. Where Siva is not worshipped that place is equal to *smasana*. All the people living there are equal to *candalas*. So with all these reasons one should not go to that place where Lord Siva is not worshipped.

This is the essence of the ninth chapter of Somanatha Bhasya.

Tenth chapter

In this chapter Somanatha describes the greatness and qualities of *Viramaheswara* or a *Sivabhakta* whose *vrata* is to worship only Lord Siva. They are always happy, well balanced to face the paradoxes of life, with good character, without any passion or greed, kind and [without any passion or greed, kind, and without any shortcomings, will always worship Rudra either mentally or physically.

In *Sivadharmasutra* the *linga* is described as of two types. *Cara linga* and *acara linga*. *Cara* is the one which moves in the form of *bhakta* and *acara* is *Parthiva linga*.

Maheswara lives in cara linga, due to the devotion of bhakta, and in acara linga due to the nitya pujas. This cara linga or Siva bhakta is greater than a crore of scholars. So one who obeys the orders of Sivabhakta is also liked by Siva. He should be given the four danas i.e. nitya, naimittika, kanya and nirmala in a proper patra and should not be given apatra dana.

The dana given to Siva bhakta pleases Hara and is "mokshasadhaka." In whoseever house a Sivabhakta enters, that house, that family and their ancestors prosper in all ways. Siva accepts the offerings of the devotees through Siva bhakta only, moves through him, smells through him and feels through him.

Somanatha further explains the danaphala which accrues through giving dana to Sivabhakta. If one donates a small bit of land to Siva bhakta he gets the lordship of enormous land then attains Siva sayujya. If one offers fruits, roots ect to Siva bhakta he gets the best birth next time. One who does not have any devotion towards Lord Siva even if he donates the whole lot of his property, it remains a waste. So anything should be offered with bhakti and sraddha. So for anything bhakti is the essential essence.

Among these danas truth is greater than dravya dana, fame or kirti is greater truth, longevity is greater than fame and parapakara is greater than longevity.

Thus in this chapter Somanatha explains greatness of Siva bhakta, his qualities and he becomes one with the Lord with his constant meditation. Also how the Lord accepts the offerings of other devotees through Siva bhakta indicating that there is no absolute difference between him and

his bhakta, the varieties of dana, and the results of dana are explained.

Eleventh chapter

This chapter explains the importance of worshipping Lord Siva to the exclusion of other Gods. In the view of Somanatha all the other gods are of less or no importance. The only God who should be worshipped, meditated upon is Rudra. He feels this is the only way to get moksha and gives reasons for refuting the greatness of the other Gods. According to Atharvana Veda, Isana is the only Lord and there is no second. So he is the proper deity to be worshipped. Siva Sankalpopanishad says—all the Vedas which describe that Rudra who has no birth or death, let my mind worship Him. Manavapurana describes that Lord Siva is the essence of knowledge of all the upanisads. In tatparyasangraha this Rudra is described as one having the bhujangmala indicating He is omnipresent or Ananta.

In Jabalasakha It is mentioned that at the end of the yuga nothing remains except Rudra. not even Visnu, Surya, Agni or even the stars and everywhere there will be tamas or darkness without day or night. Only Lord Siva prevails there. In Skanda Purana it is written that there are a number of Visnus and brahmas but only one Rudra. This thought is supported by Aditya purana which says that Siva is Viwakarta but no one makes him. He sustains the world but no one sustains him. He is the Viswanatha, the lord of the world but he has no master.

Somanatha therefore feels that Lord Siva is definitely superior to other gods. Hence He only should be the worshipped. Other gods are Anitya and only Lord Siva is nitya so they are not capable of giving moksha.

But Lord Siva who is saccidanandaswaroopa, Sivankara is the one capable of giving Moksha to only one—This is supported by the statement in Parasara Purana.

Somanatha feels that one who leaves the worship of Lord Siva and prays to other gods they will be falling in the ghora samsara and will not get moksha. They will be in Tames only. So only Rudra should be worshipped by one and all and no other God.

Thus this chapter clearly emphasises the author's great and deep faith in only in Lord Siva and his Virasaiva faith.

Twelfth chapter

In this chapter Somanatha proves the greatness of Namaskaradhipatitva. In other words he tries to establish the supremacy of Lord Siva. He takes the quotations from tatparya sangraha and others to prove this. Where it is stated that the salutations given to other gods reach only Lord Siva as all the rivers flow into sagara. In Yajurveda it is stated that Lord whose head is dharma, whose lips are yajna, whose heart is Vianu, whose feet are Agni and thus who is a celestial form, should be worshipped with anjali mudra. So the other gods do not deserve any namaskara except Siva because these gods are incapable of giving fruits or results. Even if they are saluted, and only Siva is capable of granting any boon.

Thus this small chapter only gives the reasons for accepting Lord Siva's supremacy.

Thirteenth chapter

After establishing the supremacy of Lord Siva in the previous chapter, Somanatha now gives in detail the adverse effect of not paying salutations to Rudra and quotes "dakshadhvara nirasana" as an example in this chapter. He takes the quotations for this from different works like Katyayana sakha, yajna valbhava khandana, Siva rahasya, Virabhadra daksha samvada and others.

This "Dakshadhvara dhvamsa" is a well known story. when Daksha does not respect Lord Siva in the yajna, Sati his daughter is angered and says that he would be punished for his mistake and then burns herself. When Surya consoles that other gods like himself, Indra Varuna, Agni and others are present there, he need not be frightened. To this the great muni Dadhici is very angry and says that Surya is making a worse mistake than Daksha by speaking in this manner and he will be definitely punished by Virabhadra for this and he further curses Daksha that for worshipping the undeserving ones and not worshipping the deserving Rudra his kula will be destroyed. Then he describes the greatness of Rudra who is the Lord of all Gods, whose kinkaras are all pisacas and even Brahma, who is the Lord of prakriti and is always worshipped by the great sages, one who is without beginning or end, and who creates, maintains and destroys the universe, it is that Rudra, who is the greatest. Further he tells Daksha that his yajna is not complete without Siva, so saying he leaves the place.

Gautama then declares that these Brahmins who did not respect Lord Siva will be deprived of Vedas. In yajnavalkya khanda—Those who do not respect Mahadeva in his form, in devotion, in bhakti, in knowledge, in fame, in Rudraksha, in temple become Brahmanadhamas. After this Lord Siva creates Virabhadra who enters the yajnavatika and tells daksha that Rudra is the greatest of all devatas and as he is not given proper respect in the yajna, Virabhadra has come to destroy everything. All the yajna mantras also try to convince the Gods to give yajna havis to Siva but being full of tamas they refuse to do so. So the yajnamantras vanish away. Then Virabhadra is wild with anger and beholds Daksha, kicks Indra, and Surya, and beats Yama, Vahni, and others: cuts the head of Yajna purusa—Thus is well described in the Linga purana also.

Thus Daksha who is a Prajapati was punished with his head being cut off for not respecting Lord Siva properly and saluting other gods like Visnu. Thus Somanatha tries to explain the adverse effect of not worshipping Lord Siva.

Fourteenth chapter

In this chapter Somanatha condemns the greatness of Narayana and establishes the supremacy of Lord Siva as the only God and explains the meaning of Narayanopanishad in the Salva light.

Vishnutattva is discussed in Narayanopanishad. He takes this and gives Interpretation that Narayana is upasaka and Siva is upasya. Thus making Vishnu a secondary God. To substantiate his arguments he brings all the quotations from different authentic works.

According to Atharvaveda—He is Rudra, the God, Maheswara and Mahadeva. This idea is also seen in Yajurveda and Kaivalyopanishad. From the quotation—yacca kincit jagat sarva—it means the jagadvyakpakatva of Visnu but not patitva of jagat. Jagatpati is only Rudra "sahasra sirsaka—means visnu as upasaka. Narayana is described as Purusa is parameswara or Siva. So from the quotations of Narayanopanishad—Anoraniyan, sahasra sirsam, rtag satyam—from these anuvaka vacana pramanas it is proved that visnu is only upasaka and Siva is upesya. In Rigveda—Oh Rudra. all the gods worship your linga form to get Aiswarya. Vishnu worships you in that form and attains vishnutva, the highest position. In linga purana—Lord Siva gave the Cakra and nayana or eye to Vishnu.

Thus with all these vacana pramanas Somanatha establishes the supremacy of Lord Siva over Vishnu and declares that Vishnu the worshipper and Siva as the worshipped,

Fifteenth chapter

This is a very small chapter consisting of two or three pages. In this chapter the author condemns the wearing of sankha, cakra, urdhva pundras on the body of human beings. For this he takes the examples from Bodhayana smṛti, satapata smṛti, Suta saṁhita, Manava purana, Parasara purana, yajna vaibhava khandana, Skanda purana, manusmṛti and others-where it is stated that human beings should not tattoo signs like Southern or cakra on their bodies which is against the sastras. By doing so one loses the right to perform religious srauta smarta karmas. He becomes a patita. He loses the right to perform yajna. Such a dvija should not be seen or spoken to by others. If one sees a person wearing urdhva pundra he must perform candrayana vrata for purification.

Thus taking quotations from the above mentioned sastras, puranas, and agamas, Sannatha condemns these vaisnavite religious signs in his fifteenth chapter.

Sixteenth chapter

In this small chapter the writer tries to establish that Lord Siva alone is the father of all Gods and the supreme Almighty. For this he takes quotations from Linga purana, Mahopanisad, Sivasankalpopenisad, Yajurveda, Agni purana and Aditya purana and so on.

In Linga purana it is said that Lord Siva created Caturmukha brahma, gave jnana to him. This Siva is the Paratpara, the father of Brahma and Vishnu.

In Mahopanisad It is stated that Lord Siva created water and released his Virya in it. That was the golden egg which is the home for all the living beings.

Siva sankalpopenisad states that with Rudra Virya the

golden egg was formed in the middle of the sea and from it were born Visnu, Agni, Brahma and other gods.

Yajurveda says that Soma or Sankara is the father of Akasa, Prthvi, Agni, Indra and Visnu.

The same fact is also found in Agni Purana—Mahadeva with Uma is the cause of Visnu, Akasa, Prthvi, Agni, Surya etc. In Aditya Purana it is stated—Oh Maheswara, Brahma, Visnu, Indra, Agni, Water, Yama, Surya and asuras—are all born from you. With all these above mentioned vacana pramanas, Somanatha established Siva as the father of all gods including Brahma and Visnu.

Seventeenth chapter

In this chapter Palkuriki Somanatha tries to prove that Lord Siva is the supreme soul and is Pasupati and all the others including deities like Brahma and Visnu are his subordinates. They are called Pasus. So Somanatha discards the theory of Advaita that is the entire universe is only Atman and there is none else except that Atman. As per Saktivistadvaita there are number of souls or jivas. They are different. They are bonded by the pasa: that is prakrti. So Iswara is the Lord of Pasus and Pasa. To prove this theory, Somanatha takes the quotations from tatparyasangraha, Mahimnastava etc.

In Mahopanisad Lord Siva is described as the Lord of all beings which asserts his greatness. This Lordship is sometimes given to Indra, and Visnu as Saciswara, Lakshmiswara and others to indicate their greatness. Aniswara is pasu or atman or jiva and parameswara is pasupati. There is bondage for the atmans or individual jivas but not for Iswara. He is the supreme one; He is independent and all the others are His subordinates.

Thus with all the vacana pramanas Somanatha tries to establish the supremacy of Iswara over the gods. In this chapter Somanatha tries to condemn dvimurtis and trimurti vadanas that is, he tries to establish the superiority of Lord Siva and states that Vishnu and Brahma are not equal to him and are only his subordinates.

According to some there is no difference between Siva and Visnu—"Sivaya vishnurupaya Sivarupaya Visnave." But Somanatha condemns this. To support his argument he takes the statement from Vedas and other sources. In Yajurveda it is said "viswam narayanam devam" which means that visnu is the universe. So Rudra is Viswadhika. The statement "avarajana madhvarasya" indicates that he is the king of yajna and "yajnoval visnuh" indicate that Visnu is yajna. So Siva is greater than Visnu. Yajurveda says—one who is praised in Vedas etc, famous in Vedanta, he is Maheswara. In Siva Sankalpopenisad it is said that Brahma is greater than Parama. Visnu is greater than Brahma and Sambhu is greater than that Hari and so every thing is the creation of Siva. The various statements from Atharvaveda, linga purana, Kalika khanda, shew how Siva suppressed the ego of Visnu and Brahma.

Thus Somanatha with all the above vacanapramanas tries to establish the superiority of Siva over Visnu and Brahma.

Nineteenth chapter

In this chapter Somanatha tries to establish that Lord Siva is the cause of other gods. He is Astamurti one who has created the eight bodies like prthvi, vayu, agni, jalam, surya, candra and yajamana for the sake of the three worlds. They are considered as his other forms. Rigveda indicates that Rudra is the father of Soma, Budha, Agni, Surya, Indra and Visnu.

Adityapurana says that parameswara with Uma is the cause of Visnu and is known as Soma. He is also the cause of Akasa, Prthvi, Agni, Surya, Indra, and Visnu. Kalika khanda also supports the same. Satarudriya states that— Bhava is the cause of Prthvi, Iswara is the cause of Apas, Rudra is the cause of Agni, Bh'ima is the cause of Vayu, Mahadeva is the cause of Akasa, Ugra is the cause of Surya, Soma is the cause of Candra, and Pasupati is the cause of Atman. Mahimnasstotra indicates that he is Akasa. Agni, Indra, Apas, Atman, and Prthvi. He is seen in everything. This vacanapramana indicates that these are his various forms and he is their cause. These do their respective duties out of fear of Siva's anger.

Twentieth chapter

In this chapter Somanatha condemns Karmavada. He denounced the theory of Purva Mimamsa. In Saddarsanas, purvamimamsa establishes the theory of Karma. Great philosophers like Sayanamadhava also give interpretation to Vedas in the light of the Karma theory.

Through the yajnas, like Jyotistoma, and Aswamedha, one can attain swarga. This is according to the theory of karma vada. Some disagree to this. Does Karma follow body or body follows karma? Or follow the jiva. Somanatha contradicts these theories. According to him Karma itself is not supreme because for karma, the lord Karmadhipati is Siva. So without worshipping Siva the performance of simple sacrifices does not yield any fruit. To prove this he takes quotations from vayaviya samhita and Mahimnasstota where it is described how Daksha could not get phala for his yajna. Daksha performed a sacrifice without paying homage to Lord Siva the Karmadhipati, and the result is well known.

In this chapter Somanatha exhibits his intellectual calibre in the argument he puts forth showing the relationship between karma and jiva.

Twenty first chapter

In this chapter Somanatha gives the description of Bhagavacchabda. From the statement, "namo rudraya bhagavate," "astu bhagavan visweswarasya," "nilo lohita namaste astu bhagavatah"—all these indicate that word "Bhagavat" indicates aiswarya, and auspicious. Samagra aiswarya, Virya, yasa, jnana, wealth and vairagya are known as "bhaga." So the bhagavat sabda is applicable only to Lord Parameswara, the lord of aiswarya. Aiswarya comes from iswara. Virya denotes ugra. yasa denotes Siva. As Siva possess all these qualities he is known as iswara or Siva. All the good qualities are inherent in him as he is the Paramatam, the supreme Lord. Atharvaveda declares Siva only as the supreme lord. One who has created the whole universe, promotes yoga, gives Atmajnana, He is Bhagavan. He is Lord Siva.

Twenty second chapter

Somanatha expands his theory in these chapters saying that Siva or Rudra is the commander of karma. So by performance of yajnas in accordance with the Vedas, Sastras and puranas is useless and the Sankari vidya is the only supreme learning.

The mantra which should be uttered at the beginning of any undertaking is described in Samaveda. Lord Siva is the adhipati of Japa and tapas. In Narayanopanisad and Satarudriya, gayatri mantra is described. In Vedas and others the one god who is described as the upasya is Maheswara. The Prakrti manifests itself in the form of nada that

is omkara. In Skandapurana Omkara is described as "Sarvavyapaka" or all pervading one. This pranava is Para brahma and is the Paramapada or the highest bliss. That which comes out of It is viswa and Lord Maheswara is the cause this pranava. So omkara is the highest mantra and so Lord Siva who gives out this omkara pranava nada is the one who relieves any one from "Samsara sagara." This mantra is practised by great sages like Agastya to reach their goal.

Twenty third chapter

In this chapter he interprets the Gayatri mantra. The adhidevata of gayatri mantra is Lord Siva. Somanatha proves this by taking the Bharga from gayatri mantra and says that the real meaning of gayatri explains that the "mantra-dhristata" is Lord Siva. To prove this he takes statements from srutis, smrtis, Itihasas, and puranas and says Bharga who is worshipped by the rishis and holy men is lord Siva and not Aditya or any other God. So he is the Lord of Gayatri mantra.

24th and 25th chapters

In these two chapters, Somanatha discussed the words Rudra and Pasupati. "Rudro va Esayadagnih"—This means Agni himself is Rudra according to some scholars. But this Interpretation is not correct according to Somanatha, To prove his theory he took the vedic mantra "namaste rudra manya eka eva rudrah" to support his view 'Ru' means Pranava or omkara or omkara nada. "Roraviti" means one who speaks loudly. So one who gives out Pranava loudly Rudra. Vrisabha who is bound by Satyam shouts loudly. That is "RoRaviti." "Rut" also means "Dukha" or cause of Dukha one who dilutes that cause or Dukha is Rudra. In the same way all the deities and devatas like Brahma, Visnu,

are Paras and Rudra being their Lord is known as pasupati. In the last chapter of Somanatha bhashya Somanatha gives the meaning of Mahadeva. To prove the superiority of Lord Siva over other gods he quotes stories from Puranas like Skanda and Kasikhanda and others. He proves that Lord Siva is the supreme god or Mahadeva and only he should be worshipped excluding others.

Thus in the above twenty five chapters the essence of Somanatha Bhasya is explained.

Chapter V

Comparison of Somanatha Bhasya With Siddhanta Sikhamani

Siddhanta Sikhamani – An Introduction

It is always essential for man to have a deep understanding of religion as it is essential for him to have an exact knowledge about any matter in this world. That religion gives such a knowledge is Virasaivadvaita and the religious book which reflects the principles of Virasaivism with relevant "pramanas" is Siddhanta Sikhamani. This is an exceptional work where the thought is easily approachable to ones undestanding and is a means to reach the "vijñānam-sya kosa," This is like a mirror which reflects the principles of Sakti viśiṣṭadvaita, satsthala siddhanta, Lingāṅga samarasya, Śiva yoga and Sarana yoga. It is the work which teaches the qualities of Atma and Paramatma.

The supreme lord or Brahman is said to possess the "static phase" and the "dynamic phase." The lord at the "static state" is said to be the Śiva from whom sakti or dynamism evolves. So, Brahman at "niskriyavastha" is Śiva and becomes sakti at "saktiṣṭha vastha," according to Śivadvaita. Virasaivism paves the path of perfection for man and this is divided into "sat sthalas" having six different stages of perfection. This sat sthala jñāna is the base for moksha. Renukācārya gives this knowledge of sat sthalas to muni Agastya and that knowledge is given in the form of "siddhanta sikhamani."

This work is mainly divided into twenty one chapters or parichedas. In this, five chapters 1,2,3,4,21 deal with the historical evidences, development and branches of Virasaivism while the remaining sixteen parichedas, mainly deal with the "sat sthala siddhanta." In these sixteen chapters, the detailed description of forty four "anga sthalas" and fifty seven linga sthalas are given. In Virasaivism, "Parabrahmam" is denoted by the term "Sthala." Even the parts of the work are known as Sthala. So in this Sthala, "Guru Mahatmya," "Linga Dharana," "Bhasmadharena," "Rudraksha Dharana," "Panchakshara Mantra Vicara," "Jivatma Paramatma Vicara," "Sakti vicara," "Jagat Satyavta Vicara," "Parinama vada," "Lingenga Samarasya," are discussed and the theories formulated.

This work can be compared only with the Bhagavadgita, for, as in the gita, here also, the knowledge is imparted in the conversation between Renukacarya and Agastya. This work is otherwise known as 'Renuke Gita' or Renuke Gita" or Renukagastya Samvada."

This work is one of the ancient virasaiva works. Most of the books on Virasaivism mention the name of this work. Sripati Pandita of 1061 A D., while writing about the Brahma sutra vakya—"Athato Brahma Jijnasa" mentioned the name of this work, Even Srikanta Sivacarya who belongs to a still earlier period, while commenting on the Brahma Sutra Vakya "Avibhagena Drstatvat" mentions a sloka in the ninth paricheda of Siddhanta Sikhamani—"Muktah Siva Samo Bhavat."

Not only these two religious preachers but many othe-

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1. Iti Rigveda mantrasya sri siddhanta sikhamanou sri renukacaryenapi pindatapinda vijñana mitya ambha etani siva bhaktasya kartavyani prayatatah.

is mention this work in their writings like "Siddhanta Kaudimudi" "Sarada Tilaka saiva Brahmanotpatti" etc.

As Sripati pandita of 1061 A.D., and earlier Srikantha Sivacarya mention this work, It is definite, must be earlier even to "Srikantha Bhasya,"

The author of this work is Siva yogi Sivacarya who belongs to the family "Mudda deva" which belongs to Karnataka. So, he must have belonged to the Karnataka Veerasaiva family.

Siddhanta Sikhamani – A Study

In the first chapter the autor pays salutation to Siva and Sakti who are the cause for this world. He also gives an account of his family. In the second chapter he discusses about the creation of the universe. First he gives the meanings of Siva (Mangla swaroopa), Rudra (one who removes Duhkha), Mahadeva (Sarvasresta), Bhava (omnipresent) and he postulates the theory that before the creation of the only existence was "parambrahma". Then parameswara created "Caturbrahma," for creating this universe. Brahma prays to the Lord to teach him the method of creation. In the third chapter he gives the description of Kailasa, Lord Siva and Uma and gives an account of the cause of Renukacarya's birth.

In the fourth chapter a detailed account of the birth of Renukacarya from the Linga is given. He describes Renukacarya going to "Malaya Parvata" to meet Agastya, Agastyasramavarnana and Agastya requesting the former to instruct him in the "Sivadrita Sastra" In the fifth chapter Renuka explains the Siddhanta to Agastya. In this work the author gives a detailed account of the different branches of Darśanas like Sankhya yoga, Pasupata, Pancaratnam, Purvamimamsa etc. Salv- tantra is an essence of all the Vedas

unlike other Sastras and is a Pramana by itself.² Then he gives the division of Saivism.

The Agamas are divided by Lord Siva into Saiva, Pasupata, Vama, Dakshina, Misrama and Siddhanta by "Tantrajnas." Among these Siddhantas, "Sakti Visistadvaita" accepted the Vedas.

Then the description of Virasaivaites is given and difference between the Virasaivaites and Maheswaras is discussed. The author then gives an account of "sat sthalas" which pave the path for "Siva jivaikya." These "sat sthalas" are further divided into forty four "Anga sthalas" and fifty seven "Linga sthalas" which are discussed in detail in this work.

In the sixth chapter the grace of the guru is explained. How the guru imparts the knowledge with "Hasta Mastaka Samyoga," the description of "Lingadharana," "Place of Lingadharana," the importance of Lingadharana the description of "Antaralinga" and bahya linga " the varieties of Linga i.e., "Sthula," "Sukshma," and "Paratpara," are explained. Among these, Istalinga is sthula. That Linga worshipped at heart is "Prana linga" and beyond thought is "Bhava linga" or "Paratpara linga."⁴

2. Saiva tantramini proktam siddhantakhyem sivoditam Sarva Vedartha rupatva pramanam vedavat sada.

—S. Sikhamani 5 paricheda, 8 sloka.

3. Lingamtu trividham proktam sthulam, sukshmam, paratparam istalinga midam sthulam yad bahye dharyate tanou

—S Sikhamani, 6 paricheda, sloka 48.

4. S Sikhamani 6 paricheda, 49 sloka,

"Prana llinga midam sukshmam yadantarbhavanmayam
paratparam tu yat proktam triptirilinga yaducyate
bhavanatita mavyaktam parambrahma sivadhida."

The sub-divisions of these are again given. He further discusses the greatness of Bhasmedharana in this chapter. An account about the varieties of Bhasma, like Bhasita, Vibhuti Kshara, Raksha are given. From the five faces of Lord Siva, evolve the five celestial cows, Nanda, Bhadra, Surabhi, Susila, and Sumana. With their dungs are made the five varieties of Bhasma. This method of making Bhasma, its greatness, its places of application are discussed. Next the greatness of Rudraksha varieties of Rudraksha are explained.

In the eighth chapter the greatness of "Pancakshara japa" is discussed. The greatest mantra among all the mantras is - "saptakotisu mantresu mantrah pancaksharo mantram Brahma Visnvadi devesu yatha sambhur mahattara." Lord Siva is synonymous with this mantra. Siva is vacya and mantra is vacaka. So, His "tattwa" is known through this mantra. Tasyabhidhana mantrō yam mabhi dheyasca sa smrtah Abh'dhanabhi dhayatvanmantrat siddhah parah sivah. This mantra is famous as Mula, Vidya Siva, Saiva sutra and pancakshara.

"Mula vidya sivah saiva sutram pancakaharam sthadha
etani namadheyani kirtitani maha manch"

-
5. Vibhutihbhasitha bhasma sharam rasheti bhasmanah etani
panca namani hetubhih pancabhirbhavam.
 6. S. Sikhamani, page 128, sloka 4, 8 paricheda.
 7. S. Sikhamani, page 128, sloka 6, 8 paricheda.
 8. S. Sikhamani, page 128, sloka 23, 8 paricheda.

A Virasaivaites should always utter this Mahamantra. This japa is of three varieties. They are vacika, upamsu and Manasika.⁹

Japastu trividham prokto vacikopamsu manasah
eruyate yastu parsvasthairyatha varna samanvayah

Among these, the "Manasika japa" is of the highest cadre which relieves one from the bondage of "samsara"

In the ninth chapter Bhakta, Marga, and Kriya sthalas are explained and the qualities of a Sivabhakta are discussed. One who always wears vibhuti, rudraksha and linga and always utters "Sivapancakshari mantra" is known as "Siva bhakta."¹⁰

"Bhuti rudraksha samyukto lingadharī sada suchī
pancakṣara japodyogu siva bhakta iti smṛtaḥ"

Siva bhakti is of two kinds. "Bahya" and "Antarva" Bahya is otherwise sthula and Antarya is "sukshma" bhakti.¹¹

"sa bhaṣṭīrdwidha jñeva bahyabhyantara bhedaṭaḥ."
bahya sthulantara sukshme vira maheswara druta."

Among which the "Antarya bhakti" is of higher cadre. Siva seva is of two types. "Purna bhakti" and "Alpa bhakti" and it is again of five kinds. They are 'Tapas,' 'Karma,' 'Japa,' 'Dhyana,' and 'Jnana'.¹²

"pancadha kathyate sadbhirstadva bhajanam punah
tapah Karma japo dhyana jnana ca syanu purvakam"

9.

10. S. Sikhmani, p. 128, sloka 1, 9 paricheda.

11. S. Sikhmani, p. 128, sloka 6, 9 paricheda.

12. S. Sikhmani, sloka 21, 9 paricheda.

One who worships the Lord with all these five varieties of "yajna" is called as bhakta.¹³

"Anena panca yajnena yah pujayati sankaram
bhaktya paramayayuktah sa val bhakta iti smrtah

Virasalvaites further should show devotion to Jangama as Lord is identified with the Guru, Linga, and Jangama to bless the devotees.¹⁴

"eka eva siva sakshat sarvanugraha karakah
guru jangama lingatma vartate bhukti muktidah

Further, the different forms of the Linga are discussed. The Linga is of two types.¹⁵

Lingam ca dwividham proktam jangamajangamatmanā
ajangame yatha bhaktirjangame ca tatha smrtah

After giving the details about Linga, the greatness of "Sivaprasada" is discussed.

Then, the author gives an account of Dana which is again of three types. They are sopadhika, nirupadhika and sahaja in which sahaja is the best.¹⁶

danamtu trividham proktam sopadhī nirupadhikam
sahajam ceti tantresu sarva tantra visaradaih

In the tenth chapter the author discusses about the greatness of "Maheswara Sthala". One who does "sahaja dana" always worships Lord Siva who has vairagya and "nitya-nitya vastu perijnana" is said to be "Maheswara."¹⁷

13. S. Sikhamani, 9 paricheda, sloka 25.

14. S. Sikhamani, 9 paricheda, sloka 59.

15. S. Sikhamani, 9 paricheda, sloka 60.

16. S. Sikhamani, 9 paricheda, sloka 80

17.

"kevalam sahaje dane nishnatah siva tatparah
brahmadi sthena vimukho bhato maheswarah smrtah
baaktiyada samutkarso bhava vairagya geuravat
tada maheswarah prokto bhaktah sthira vivekavan

One who has firm belief in the supremacy and greatness of Lord Siva is "Msheswara."

"Viswaswadhiko rudro viswanugraha karakah
Iti yasya sthira buddhi sa ya maheswarah smrtah

One who is not attracted by the worldly things and is happy only in the thought of Siva is "Viramaheswara."

"sabda sparsadi sampanne sukha lesetu nispruhah
sivanende samutkanto vira maheswara smrtah

Further the qualities of Meheswara are given in detail. The author condemns the theory of Sivadvaita as there is always a difference between the Lord who is worshipped and the bhakta who worships.¹⁸

"pujya puhyakyor linga jivayor bheda varjane
puja karmadya sampatterlinga vrodhatah
Siva is "preraka" and jiva is "prerya."¹⁹

"precakam sankaram buddhva preryamatmanameva ca
bhodattam pujayennityam na ca dvaita puro bhavet
Siva is "Pati" and "Jiva" is dependent on him.²⁰

"patih sakshan mahadevah pasureva tedasrayah
anaych swami bhrutyatva mabhede kathmisyate"

So the Pujaka must worship him with that unfailing devotion.

18. S. Sikhamani, 10 paricheda, sloka 37.

19. S. Sikhamani, 10 paricheda, sloka 40.

20. S. Sikhamani, 10 paricheda, sloka 40.

Further the "Astamurty niragana" is discussed. As there is no ekatva between Siva and Jiva, so also there is no euvate between Siva and his organs that is pancabhutas, Surya, Candra and Yajamanaa (Atman) ²¹

"yathatma s'vayoraikyam na matam karma sanginah
tatha sivat prthyaderadyaitamapi nesyate"

These eight are said to be the organs or forms of the Lord. There cannot be "ekatva" between the "Adhistata" Siva and "Adhisteya" prthvi etc.²²

"prthivyadyasta murtitva miswerasya prakrtitam
tadadhistatru bhavene na sakshadeka bhavatah"

The Lord is the cause (karana) and the Astamurti forms are the effect or karya. Hence they cannot become the Lord Himself.²³

"prthivyadya midam sarvam karyam karto maheswarah
naitatsashanmahesoyam kulalah kalasoyatha"

Prithvi and the Pancamahabhutas are only the "Sarira" while Siva is the one who controls or orders the thirty six "Tatvas." This world which is the Sarira of Siva and "Siva at the paramapada," there is always "Bheda" or difference. At the same time this Sarira which is prithvi and the "Sarira Siva," between the Siva and the Sarira there is no difference as they cannot be separated. This "Bhedabheda sthithi" is the secret of "Virasaiva Siddhanta."²⁴

"Sarira Bhutadetasmad prapanacat paramestinah
a:ma bhutasya devasya nabhedo na prithasthithi"

21. S. Sikhamani, 10 paricheda, 48 sloka.

22. S. Sikhamani, 10 paricheda, 49 sloka.

23. S. Sikhamani, 10 paricheda, 50 sloka.

24. S. Sikhamani, 10 paricheda, sl,52.

So, a Maheswara will always worship the Lord who is different from these prithvi etc. He is mainly seen in "Istalinga." Though Siva is seen more in Istalinga still He is "Sarvavyapaka." Like the waves which are born from the Samunra are in no way different from the Samudra, in the same manner the universe born out of Him is not a separate entity apart from Him.

In the eleventh chapter the "prasada sthala" with its sub-discussed. A "prasadi" is the devotee who by observing the principle of "Linga nistadi" sthalas is redeemed of his sins and becomes mentally pure and is known as a "prasadi."²⁵

"Linga nistadi bhavane dvasta papa nibandhanah
manah prasada prasadi tyesa kathyate"

Thus the prasadi state is obtained with the grace of the Lord. One who is devoted to the Linga, Guru and Jangama is the prasadi and he will have the jnana about the true nature of the Linga with the grace of Guru without which it would be impossible. This Linga is the Lord Himself. According to Saivagamas the Lord's "kriya sakti swarupa" is Sakti and the Linga is "Sakshat siva swarupa."²⁶

"pitika parama saktir lingam sakshat parah sivah
siva sakti samayogam viswa linga taducyate."

Next, the greatness of "bhakta mahatmya sthala," Jangama Mahatmya sthala are discussed.

In the twelfth chapter the greatness of the next sthala, what is "pranalinga sthala" is discussed by siva yogi. This sthala is divided into five stages. The next sthala is Sarana

25. S. Sikhamani, 10 paricheda, sl.54.

26. 11 paricheda, 32 sloka, S.S.

sthala. A Sarana is the one who has the knowledge about Linganga Samrasya and thinks that he is the "pati".²⁷

"anga lingi jnana rupah sati jneyah silvah patih
yat soukhyam tat ma vesa tadvan sarana namavan"

This stage is further divided into sarana sthala, tamarasa nirasana sthala, nirdesa sthala, nirdesa sthala, sila sampadana sthala.

The final stage is Aikya sthala. One who gets the utmost Ananda by constantly worshipping the Lord has "Ekatva" with Lord mentally and is in the Aikya sthala.²⁸

"prana lingadi yogena sukhatisaya meylvan
saranakhyah sivenaikya bhavanadaikyaven bhavet"

This stage is again divided into four types. Sivacarya after discussing the forty four angasthalas further gives a complete account of the fifty seven linga sthalas.

The sthalas which include from "Diksha Guru sthala" to the "Jnana Sunya Sthala" are known as Linga sthalas. The qualities of "Sisha Guru," "Diksha Guru," and "Jnana Guru" are explained in this chapter.

He who gives that "diksha" by which all the ignorance is removed is the "Disha Guru."²⁹

"Diyate paramam jnanam shiyate pasa bandhanam
yatha disheti sa tasyam gururdisha guruh smrtah

He is only the siksha guru who removes the doubts of the shisya and teaches Vedopanisads and makes him know

27. S.S. 13 parichada. 2 sloka.

28. S.S. 14 parichada, 7 sloka.

29. S.S. 15 parichada, 7 sloka.

"Siva Brahma Jnana" "Jnana Guru" is the one who imparts the instruction in the secrets of upanisads, clears the doubts of the sisya with his scholarship and bestows the "sivajnana" and explains the "tatva" of the "Paramatma."³⁰

"upadestopi desyanam samsayacchedah karakah
samyag jnana padah sasha desa jnana guruh smrtah"

He further discussed the kinds of Lingas. "Kriya" is that linga where all the actions are absorbed with the knowledge given by the Jnana Guru. It is also known as "Istalinga paramjyoti swarupa" and Parambrahma is only seen in this "Istalinga" form. This Linga in which all the Bhavas are absorbed is the Bhava Linga.³¹

"kriya yatha layam prapta tatha bhavopi liyate
yatra taddesika ruktam bhava linga miti sphutam"

That Linga in which all the knowledge about prana Linga culminates is Jnana Linga.

In the 16th chapter the qualities of "Siva swarupa" are discussed. Sivacarya says that only having the Jnana is of no use, but should be followed with "Dhyana" and "Karma."³²

"bhavena kim phalam pumsa karmana va kimliyate
bhava karma samayuktam jnana mava vimuktidam

The Siva yogi bestows his kindness on the people with his powers and what even he eats, touches sees, smells, he offers to the Lord and this is known as "Karyarpana." Then he offers his Indriyas. One who offers his Buddhi,

30. S.S. 15 paricheda, 21 sloka.

31. S.S. 15 paricheda, 24 sloka.

Citta Manas to the Lord, he is known as Jnani. The next stage is the offering of the Bhavas and this Sthala is known as "Bhavarpana Sthala."

As this Bhava is the real cause for binding all the lives, one who is pure will not be bound by that Bhava. So one who offers all the pleasures of the Indriyas and also all the difficulties to the Lord, he is said to be "Mukta."

In the eighteenth chapter details about "Prana Linga sthala" are given as one who discards "Jiva bhevam" with the teachings of the Guru and experiences the "Siva tatva" and is said to be 'Atma jnani' when once his ignorance is removed then he will have the feeling of "Antaratma."

This Jnani thus discards the Identity and becomes one with the "Paratpara" like all the rivers which unite in the "Semudra" and lose their identity.

Among the Atmen, Antaratma and paramatma is the highest stage of the Lord Himself In whom all the beings are born and become one.

In the final chapter the author gives the qualities of Siva Yogi who reaches the "Aikya Sthala." This Siva Yogi who knows the difference between Siva and Jiva will not have any bondage or bandhana.

Maya becomes subordinate to that Siva yogi who is "akhende saccidananda parabrahma swarupa" and "Jivan-mukta."

He who crosses the three stages of "Jagrat," "Swapna," and "Susupti" and is in the "Turiyavastha," for him there is nothing unknown and no method remains uncomprehended. He who has the "Samavasa Bhava" with the "Parambrahma" he will not have Bheda Jnana at any time.

Like water in water, Agni in Agni this Siva yogi also finally culminates in "Parabrahma" and does not retain a separate identity apart from Him. This is the secret of "Sivadvaita Linganga Siddhanta". This is in short the famous work of Siddhanta Sikhamani.

Planning of the Work

Both Siddhanta Sikhamani and Somanatha Bhasya worked hard to establish Virasaiva religion. Fundamentally both the works are written with the same purpose only. But Siddhanta Sikhamani gave importance to Virasaiva Philosophy along with the rituals. It is more a technical work on this religion and is approachable more to the learned.

Though Somanatha Bhasya has taken Siddhamani as its base, still it is more a work on rituals, approachable not only to the learned but also to the common man. Because it is meant more for the common man, there is a definite difference between these two works.

Somanatha followed the simple type of Desi style in poetry for the religious propagation in his work. He used simple techniques in writing about the rituals, Rudraksha Dharana, Bhasma dharana Linga dharana and told about their greatness, the good results one would get by following these, the bad results for not following, the greatness of Vedas, Upanishads, Agamas etc. Regarding the technical handling of the subject or the division of the subject, it is evident he followed Siddhanta Sikhamani.

Strategy

Both followed the same method in proving that Lord Siva is the Supreme God and other gods are inferior to Him. Siddhanta sikhamani while proving the supremacy of Lord Siva, did not abuse other gods and only mentioned

their inferiority. But Somanatha went in detailed process of even explaining the meanings of other gods and maintained Rudra is the Lord of all Devatas. While Siddhanta Sikhamani made an exhaustive study of Saiva philosophy, its origin, development, its branches, its imponents like set sthalas, Pancacaras etc., Somanatha Bhasya mainly deals with Bhuthi, Rudraksha, Lingadharana, etc. and their ritual importance. If for this reason Siddhanta Sikhamani has dealt with a particular topic in four or five chapters, Somanatha compressed the matter into one chapter. But to those aspects to which he wanted to give importance he developed them into two or three chapters. This is found in a very small chapter in Siddhanta Sikhamani.

The only reason for this is, Siddhamani is mainly a work on the principles of Virasaivism and Somanatha Bhasya is mainly a work on rituals. So wherever rituals are concerned, he elaborated and wherever philosophy is found he seems to have just touched upon it.

Detailed Comparison of the two works

In both the works the first few chapters are similar. If S. Sikhamani deals with the birth, the greatness of Renukscarya or Revanacarya, Somanacarya, Somanatha Bhasya deals with the greatness and Avatars of Vrsabhendra. Somanatha dwells mainly on the bad results of seeing other gods like Hari.

"nahi pradose harim pasya trayodasyam visesatah
yadi pramadat pasyesca sukrtaṁ tasya nasyati"³²

To support his statement he has taken a quotation from Brahmanda purana.

"nahl pradose pasyedvavadi pasyet
 pramadatah catvari tasya nasyanti hyayuh praja
 yasou Balam."

S. Sikhamani mentions that for the purpose of propagating Saivism and establishing it, Renukacarya is born from the Linga in Kulya Paka³³

"atha trilinga visaye kulya pakabhidhe sthale
 someswara mahalingat, pradurasit sa renukah"

Somanatha mentions the birth of Vrisabha being born in the name of Basava as Silada's son.

Idanim vira saivacaranugatam and bhaktim
 vardhanaya parameswarajnaya vrisabha eva
 kalliyuge basavabhidhanassama janited basava
 rajasva sarva jana sashika.

S. Sikhamani is just like one of saddarsanas like Nyaya, Sankhya, and yoga. It is a scientific work on Virasatism where as S. Bhasya is mainly for religious propagation.

In the second chapter Somanatha deals with the greatness of vibhuti, S. Sikhamani deals with this topic in the seventh chapter. Both of them follow the same mode of dealing this particular topic. They used almost the same quotations. Both mention divisions of Bhasma, how they are produced from dungs of different ctaseal cows and the mantras to be recited while making these different bhasmas. S. Sikhamani³⁴

vibhutirbhasitem bhasma sharam raksheti bhasmanah
 etani panca namani hatubhih pancabhirdhruvam

33. S. Sikhamani, 1st chap.

34. S. Sikhamani, 7th paricheda, 4 sloka.

S. Sikhamani, 7th paricheda, 6 sloka.

nanda bhadra surabhih susila sumanasthatha
pance gavo vibhṛjata sadyo jatadi vaktratah
S. Bhasya₃₅

vibhutiṛbhasitam bhasma ksharam raksheti pancadha
gomaya raksha jata iswarya karanat bhutih

Both mention all sins will be washed away with this Bhasmadharana. But Somanatha goes one step further and explains the symbolic meaning of the Tripundras. The first line symbolises Bhuloka, Rigveda and its form Rajas. It is Lord's kriyasakti and Ahavanilyagni and its adhidevata is Rudra. The second line symbolises Garhapatya. Its form is tamas. It is Paramatma's jñānasakti, Yajurveda and Lord Maheswara is the predominant deity. The third line is antariksha, antaratma, and symbolises Dakshinagni, Sama-veda and Sadasiva is its predominant deity.₃₆

akaro rajorbhulokah atmatva, kriyasakti ...
yajurvedo madhyadinam savanam maheswaro devata
trutya rakha sa dakshinagnih makerastatvamanta
rikshamantaratma icchasaktih samavedah...
sadasivo deveti iti

This type of symbolic meaning is not given in S. Sikhamani. Both use extensive quotations from puranas, upenisads in support of its dharana but Somanatha gives perhaps in greater detail quotations from many more Agamas.

Next is rudraksha mahatmya in Somanatha bhasya. This topic is included in the seventh paricheda of S. Sikhamani. Both give a detailed account of the origin of Rudra-

35. S. Bhasya, 2nd chap, 2nd and 3rd lines and the next 10 lines.

36. S. Bhasya, 2nd chap, page 11, 10 lines.

ksha, its varieties how the Rudrakshas to be worn with different faces. S. Sikhamani has given this information without proceeding further. But Somanatha giving importance to rituals says which particular mantra should be chanted while wearing the Rudraksha with one face or with two faces and so on. Thus he has the mantras for all the varieties of Rudrakshas. Again both the scholars mention the results of wearing these Rudrakshas in the same manner. But Somanatha goes deep into the subject and quotes from Bodhayanasakha and says that a person who do not wear the Rudrakshas should not be seen.

Lingadharana

Siddhanta Sikhamani gives a systematic and scientific explanation to this aspect but does not deviate from the actual subject. The author has given the details about the definition of Linga, varieties of Linga and also the philosophy and symbolic meaning of Linga.³⁷

parambrahma mahalinga prapancatita mayayam
te dova sarvabhutanamantastristhana gocaram

Linga is of two forms Cara linga and Sthira linga. This is explained in the works of both the authors. S. Sikhamani,³⁸

Lingam ca dwividham proktam jangama jangamatmana
ejangame yatha bhaktirjaname ca tatha smriti

Somanatha Bhasya also divides the linga into cara and acara forms.

S. Sikhamani further gives the other varieties of Linga as Ista linga, Prana linga, and Bhava linga. He gives the

37. S. Sikhamani, 6 paricheda, sl.33.

38. S. Sikhamani, 6th paricheda,

account of good results of wearing this linga and by not wearing it how one would be deprived of Mukti. Besides he gives greater importance to the philosophical thought.

S. Bhasya gives much importance to its ritual aspect and elaborates this topic in three full chapters. He divides this topic into three parts: (1) Lingadharana Mahatmyam. (2) Lingacara vidhi. and (3) Lingacara mahatmyam. Thus telling the greatness of Lingadharana, its ritual practice and further the greatness of this practice. According to Somanatha if a person wears a Linga, even if he eats dog's meat, he is still considered pure. On the other hand one who does not wear linga and eats food, then that food is equal to that of worms. This may be considered as giving importance to the propagation of Lingadharana. Further, he mentions the names of great sages like Agastya, who were benefited by wearing the Linga. He mentions two varieties of Lingacara, one that fulfils the desire or kamtartha and the other that removes the sins or Papakshaya. He infers that Lingacara is greater than yajnas, by quoting from different upanishads, puranas and so on.

If we examine an overall analysis of the ritual in the works of these two masters we observe that S. Sikhamani gives the technical information about the subject while S. Bhasya gives the ritual information which is useful for religious propagation.

On the greatness of Sivapadodaka, Somanatha allots one complete chapter that is seventh chapter. But S. Sikhamani mentions about this in only two slokas³⁹

1. padodakam yatha bhaktya swikaroti mahesituh
tatha sivatmanornityam guru jangama yorapi

39. S. Sikhamani, 9th paricheda. 67.68 slokas.

2. sarvamangala mangalyam sarva pavana pavanam
sarva siddhi karam pumsa sambhoh padambudhara-
nam

Somanatha has further given much importance to Siva Nirmalya and supports them by giving many quotations from different sastras. Thus he makes this particular chapter a very lengthy one. On the contrary S. Sikhamani mentions this in only few slokas ⁴⁰

nirmalyam nirmalam suddham sivena swikrtam yatah
nirmalistatparairdharyam nanyaih prakrta jantubhih

Somanatha also discusses the importance of the Siva bhakta than the performance of sacrifices. He suggests that a Sivabhakta is greater than any one and even a candala, if he is a devotee of Lord Siva, he is greater than a dwija who fails to be a Siva bhakta, and is considered as "patita," the defileh. Wherever the Lord is worshipped that place be it a burial ground, becomes another Kasi and the surrounding waters attain the purity of Ganga. While worshipping Siva, caste system has no place at all. ^{41,42}

S. Sikhamani offers a different treatment in dealing with the greatness of Siva bhakti wherever necessary.

In both the works the qualities of vrata of Viramaheswara has been discussed.

According to Somnatha Bhasya, Viramaheswara is one whose vrata is to worship Lord Siva alone, who is always happy, well balanced, with good charm, without any

40. S. Sikhamani, 9 paricheda, 75,76 slokas.

41. Dharmahna jati jati bhedo lingarchal sarva rudra sam-
avrtah. (S. Bhasya, 9th chap, page 51).

42. S. Bhasya, 9th chap, pages 54, 55

passion or greed, kind, not cruel, and always worshipping Rudra.⁴³

Siva bhakta mahotsaha sivarpana parayanah
samyukta dharmesampanna sarva dvandva saha
dhira paropakara nirata anukulah priyam vada
daya dakshinya salinah

Almost the same thought is expressed by Siddhanta Sikhamani⁴⁴

parastrī sanga nirmukta para dravya paranmukha
... siva pakarsa saprapta yogepya sankta
siva kanista sarvatra vira maheswara bhavet

Regarding the different varieties of Linga and Dana both the works have given the same information. Somanatha gives the Linga into two forms. Cara and Acara⁴⁵

lingam dwaya samakhyata caracara meva ca
caraṁ pratīti vikhyata acaraṁ perthivadikam

Sikhamani gives the two varieties of Linga as Cara linga and Sthira linga.⁴⁶

lingam ca dwividham proktaṁ jangama jangamatmana
e jangame yatha bhaktir jangame ca tatha smrta
acaraṁ mantra samakaraṁ lingaṁ vasati sankarah
sadakala vasatyeva cara linga maheswarah

While Somanatha describes the results of Dana and its various forms⁴⁷

43. S. Bhāṣya, 10th chap, page 56, 2nd para.

44. S. Sikhamani, 10th paricheda, page 162, slokas 15-20.

45. S. Bhāṣya, 10th chap, p.57, lines 2-6.

46. S. Sikhamani, 9 paricheda, p.152, slokas 60,62.

47. S. Bhāṣya, 10th chap, p.58, 2,3 lines.

nitya nalmitti ka, kamyem nirmalanca chaturvidham

Siddhanta Sikhamani indicates the greatness in giving dana to a Śiva bhakta and then elaborates the various forms.⁴⁸

danam tu trividham proktam sopadhi nirupadhikam
sahajam ceti tantrasu sarva tantra visaradalh

In Somanatha Bhasya the author condemns other gods by reiterating the greatness of Lord Śiva compared to the inferiority of other gods by quoting extensively from various sastras, puranas and agamas. He has allotted one full chapter for this purpose. Siddhanta Sikhamani does not mention this. He doesn't even touch on the topic "Dakṣaḥ wara nirasana" which is described in a detailed manner in Somanatha Bhasya; Somanatha used the mythological lore to prove his theory.

Certain other topics are dealt by Somanatha in a detailed manner while Sikhamani deals with them in a subtle manner. For example, S. Bhasya deals with the meaning of "Narayanopaniṣad" condemning "urdhva, pundra, Saṅkha and Cakra," completely. Sikhamani does not even mention about these.

Both the books deal with "Astamurti Nirasana." Somanatha while discussing about "Ekatmavada" discusses about Paśu, Paṭi and Pāśa, Jīva has bondage or Pāśa but not Śiva.⁴⁹

Pāśa baddho bhavajjīvaḥ paśamuktah
parasīva itī vedanti

48. S. Sikhamani, 9 paricheda, p.155, 80 sloka.

49. S. Bhasya, ceap.17, page 93-1-4 lines,

He is the supreme one, independent and other gods are His subordinates. This thought is justified by Sikhamani too.

In two complete chapters Somanatha deals with the justification of the titles of Mahadeva and Rudra. He discusses the meanings of Rudra and Pasupati. According to him "Rut" means "Pranava" or "Omkanada." "Roravati" means one who utters loudly is Rudra. "Rut" also means "Duhkha" or the cause of "Duhkha." One who decreases that cause is Rudra. In the same manner all the devatas are pasus and Siva their Lord is known as "Pasupati."⁵⁰

brahmadya sthavaram tasca pasavah parikirtitah
tesam patitvadwisesa bhavah pasupati smrtah

Siddhanta Sikhamani does not give much importance to this Nirvacana and mentions about the different names of Lord Siva in one or two slokas only.⁵¹

siva rudra mahadeva bhavadi pada sajnikan
advitiya manirdesya parambrahma sanatana

In the opinion of Somanatha, the "Guru" occupies the highest position in the universe. If one is the object of anger of Siva, then the Guru is the protector, but against the guru's wrath even Siva cannot offer protection. As sins are removed with "Agnisamskara," In the same manner with "Guru Samskara" man is cleared of all the sins. That Guru is "Vedajna" and "Pasamocaka."

The same thought as above is expressed by Siddhanta Sikhamani also. The Guru is the one who has a detached outlook, can discriminate between "Jivatma" and "Param-

50. Somanatha Bhasya, chap 24, page 118, last 10 lines

51. S. Sikhamani, 2 paricheda, 6 sloka

atma," one who can clear all the doubts of Sisy, one who is a Jnani and well versed in Sastras relating to Lord Siva.⁵²

Gayatri Mantra

Somanatha took the Gayatri Mantra "tat savitur varenya bhargo devasya dhimahi dhiyo yonah pracodayat" and giving the grammatical analysis of the word Bharga and compares it with the "Nighantu" meaning and finally proves that Bharga is Siva Himself and the Gayatri Mantradhiveata is Lord Siva alone. But he does not give any importance to the symbolic meaning of the mantra. Siddhanta Sikhamani takes pancakshari mantra and gives a detailed explanation of the greatness of this mantra. According to Sikhamani no other mantra is greater than Pancakshari.⁵³

siva tatvatparam nasti yatha tatvatara mahat
tatha pancakshari mantrannasti mantrantara mahat

As Lord Siva is known through this mantra it is the root of all mantras.⁵⁴

asesa jagatam hetuh paramatma maheswara
tasya vacaka mantrasya sarva mantrakam karanam
tasyabhidhana mahidheyasca smrtah
abhidhanabhi dhdyatvanmantarat siddhah parah siva

The two letters "Siva" indicate that Lord in "sacchidananda swarupa" and is endowed with endless tejas. Here S. Sikhamani describes the symbolic meaning of this "Mahamantra." The five letters of this great mantra represent the panca mahabhutas, panca jnanendriyas, panca karmendriyas,

52. S. Sikhamani, 6 paricheda, 1-6 slokas.

53. S. Sikhamani, 1 paricheda, sloka 2.

54. S. Sikhamani, 8 paricheda, 5 & 6 slokas.

panca brahmas and panca kriyas.⁵⁵

panca bhutani sarvani panca tanmatra kanl ca
jnanendriyani pancapi panca karmendriyani ca
panca brahmani pancapi krtyapi sahakarenaih
bodhyani pancabhirvarnaih pancakshara mahamah
pancadha pancadha yani prasiddhani visistatah
tani sarvani vastuni pancaksara mayanihi

This great mantra which is able to hold all these great aspects, relieves one from "Samsara sagara" in which the Niskala Siva is known, is the greatest representing Lord Siva alone.⁵⁶

pranavenaiva mantrena bodhyate niskalam sivah
pancaksharena mantrena panca brahma tanustatha
niskalah samvidakarah sakala viswa murtikah
ubhayatma sivo mantre sadakshara mayesthitah

Further a detailed account is given in Siddhanta Sikhamani regarding the method of uttering the mantra which is not given in Somanatha Bhasya.

Astamurti vada Nirasana

Both Siddhanta Sikhamani and S. Bhasya condemned Astamurti vada. According to Somanatha Lord Siva is the Astamurti and who has created the eight bodies like Prithvi, Akasa and so on. They are considered as his other forms. These forms perform their duties due to his fear.⁵⁷

parameswarah prthivyadyasta tanungm karteti prasidd-
hah

tasmat parameswarasya sakshan murte yena bhavati

55. S. Sikhamani, 8 paricheda, 14,15,16 slokas.

56. S. Sikhamani. 8 paricheda, slokas 21,22.

57. Somanatha Bhasya, 19th chap. 1st page.

In this regard S. Sikhamani clearly mentions that there cannot be "ekatva" between "adhistata" Siva and "adhisteya" prthvi etc.⁵⁸

prithivyadyastamurtitva miswarasya prakirtitam
tadadhistatru bhavena na sakshadeka bhavatah

Lord Siva is the "karana" and prithvi etc, are the karyas. These constitute the body of and Siva the Atman.⁵⁹

prithivyadyatma paryanta prapanco hyashtadhashtitah
tanurisasya catmayam sarva tatva niyatmakah

S. Sikhamani proves that there is difference between the Siva, the Atman and the body prithvi etc. At the same time those which constitute the body cannot be separated from "Sarira Siva."⁶⁰

sarira bhutatadefasmat prapancatparamestinah
atma bhutasya na bhedo na prithak sthitih

Thus both accept the theory that Lord Siva is the one who created prithvi etc, and is superior to them.

Karmavada

Somanatha Bhāṣya condemns karmavada. According to Somanatha, Karma itself is not supreme, because for karma the Lord Karmadhipati is Siva, so without worshipping Siva, the performance of sacrifices simply does not yield any fruit. S. Sikhamani goes one step further and says that when a Sivayogi offers his body to Lord Siva he becomes Sivarupa and gets Sarupya Mukti.⁶¹

58. S. Sikhamani, 10th paricheda, 1st five lines & 49 sloka.

59. S. Sikhamani, 10th paricheda, 51 sloka.

60. S. Sikhamani, 10th paricheda, 51 sloka.

61. S. Sikhamani, 17 paricheda, 31 sloka.

yada yogi nijam deham slvaya vinivedayat
tada bhavati tadrupam slva rupam na samsayah

All the work, enjoyments of the indriyas should be offered to the Lord as He is the "Cause."⁶²

indriya priti hetuni vlseya sanga janica
sukhani sukha chldrupe slva yogi nivedayat

As the mind is the leader of all the indriyas, If that is offered to Lord there is no necessity of offering others.⁶³

Indriyanam samastanam manah prathama mucyate
vasikrute sive tasmin kimanyasyadvasanugaih

A person who offers all the work he does to Siva alone, all the words he speak to Siva alone, will not have bondage of karma.⁶⁴

sarvakarmarcanam sambhorvarcanam tasya kirtanam
Iti bhavayato nityam katham syatkerma bandhanam

Thus if we take these two works, and in an overall comparison, we understand that Samanatha has definitely made Siddhanta Sikhamani as the base of his Bhasya and presented his siddhanta. That is the reason way, while writing the chapters on Lingadharana, Lingarcana, Rudra-keha, Mahatmyam, Vibhuti mahatmyam, Maheswara athala mahatmyam, he completely depends on S. Sikhamani. He develops his system in the same manner and in the same order also. But throughout he places much importance on rituals and touches lightly on philosophy and cosmology. Whatever arguments he wishes to develop, his main aim

62. S.Sikhamani, 17 paricheda, 32 sloka.

63. S. Sikhamani. 17 paricheda, 38 sloka.

64. S. Sikhamani, 17 paricheda, 51 sloka.

was to prove one fact, that is, to prove the supremacy of Lord Siva and to spread Sivabhakti among common people. For this, the then prevailing social conditions and the kingly patronage helped him as the rulers were Virasaivaites in the Kakatiya kingdom. So Siddhanta Sikhamani's theory is made the base in developing his siddhanta. He includes some mythological stories like "Dakshadhwaranasa" in his subject and gives further support to his work as such mythological stories are relished more by the common man. This type of stories are not found in Siddhanta Sikhamani, we find only a pure systematic approach and philosophy, of the subject in Siddhanta Sikhamani.

Pure philosophy appeals to only learned scholars and Somanatha's main purpose is the spread of Virasaiva religion among the masses also. The work of this Bhasya is justified as it has fulfilled his aim. This work deals directly with the greatness of the pancacaras etc. of Virasaiva religion. Thus Somanatha is justified in writing this Bhasya with this simple treatment.

Chapter VI

Somanatha Bhasya : a Critical Study

Somanatha was a multilingual writer who was proficient in as many as eight languages in which he wrote his books. Besides he was wellversed in Vedas, upanisads, sastras, puranas, itihāsas, smṛtis, āgamas, etc. This is evident from the argument he put up to support his statement, where he quotes from Vedas, Puranas and others. To prove his theory he quotes from Sanskrit sathālas and takes grammar quotations from panini's sutras and Vararuci's sutras. Somanatha Bhasya is an irrefutable proof of his extraordinary scholarship. We can confidently declare that Somanatha was one of the greatest scholar poet or Pandita kavi of his times.

Vrsabhendra Mahatmyam

In the first chapter Somanatha described greatness of Vrsabhendra. How the word Vrsabha is changed to Basava is discussed here. According to him, according to the sutra, "sasasa," "sa" becomes "sa" and according to Vararuchi sutra "Vah pavarga," "va" becomes "Ba". In the same manner, in the words Kutala, lamarasa etc. the first letter is replaced by the third letter. According to Vararuci Vartika "Pava" "Pa" Becomes "Ba". Thus Somanatha proved grammatically how Vrsabha is changed to basava and exhibited his scholarship in Vyakaranasastra. Later describing the origin of Basava (Janma Vṛttanta), he quotes from Brahmanda Purana, Yajurveda, Bhādaranya sakha

(Bhadram Karnebhih srunuyama devah, Bhadram pasyema shabhiyajatva sthivairangaistu stuvasapta mabhih), from Vatulantra from satarudriya ("dwadasam Virabhadrakam) and from Skanda purana (namo vah kiri kebhyah) and so on.

Somanatha's scholarship is a two fold one. First he quotes the scriptures to prove his argument, that is, establishment of the supremacy of Lord Giva. The second aspect is the interpretation, he gives for the established mantras to his own convenience.

The second chapter of Somanatha Bhasya, "pundram trayayusam, trayayusam jamadagneh kasyapasya trayayusam agastasya trayayusam) is the mantra given. "Trayayusa" the Vedic brahmins apply vibhuti on forehead, on the shoulders, head and cheeks. This was explained by Somanatha clearly. But in the Vedas the names of persons are not indicated. Let us see this mantra from samaveda-jatah parana dharmana yat savrudbhih saha bhuva pita yat kasya pasyagnih sraddha mata manuh kavih.₂- In this the atman and para matma described in slesalamkara :-

According to Jivatma		According to Paramatma
oh agni	oh Atman	oh Paramatma
Parend	the best sadacara	the best dharana
Dharmana	by the dharma strength	by efficiency
Jatah	you are known	you are known
yat	because	by which manner
Savrbhih	you are associated with the Indriyas	you are omnipotent and omnipresent

2. Samaveda purva vacika agne ya kanda

prathama prapataka, dwitiyartha navame dasati

10th sloka.

Kasyapasya ₃	to the mind which observes	to the Suryaloka who is the cause of life to the world
Pila	the Palaka, father of that manavas	the ruler of these Suryaloka etc.
Mata	Janamabhumi	the creator
Śraddha	the buddhi which retains the truth or satyam	the creator who retains the satyam
Manuh	the manava who is mananasi and recognises	who is full of jnana and is a sarvajna
Kavli	He is only kranta darsi	Iswara, Peradrasta, Upadrasta, and Adiguru

In Satapatha Brahmana₄ there is another mantra—"tasmat kasyapasya imam prajah" which means that this whole world is kasyapa's creation. But in nirukta, kasyapa means "kasyapah kasmat pasyako bhavati iti." Here "Pasyaka" means one who sees this whole universe in its true nature,₅ So the creator of the world, Lord Parameswara is kasyapa. According to Mahabhasya vacana "Adyantaviparyasca" the first letter becomes last and the last letter becomes first and so "pasyaka" becomes "kasyapa". Thus according to nirukta Kasyapa sabda is the symbolic form of Manas "(kasyapah pasyako bhavati."₆ Thus we must understand the meaning of the Vedic kasyapa as scholar. Here in the second chapter of Somanatha Bhasya the author explains the meaning of this mantra with reference to Śiva and Bhāsmadhara.

The Vedic words generally have the three meanings.

-
3. Kasyapah pasyako bhavati—nirukta, 3-10.
 4. Satapatha Brahmana, 75-1-5.
 5. Nirukta, 3-10.
 6. Pasyatiti pasyah, pasya eva kasyapakah.

The adibhoutika, addaivika, and adhyatmika meanings. If we take the words Aswai Goh and others, the worldly meanings are horse, cow etc. But if we take the spiritual meaning, it is for the adhyatmika sakti—"rastram va aswamedhah", and "annam hi gauh."⁸

To the above quotation and "agnirva aswah ajyamedhah", the meaning given by Dayananda in his Satyarthaprakasika¹⁰ is that the yajna performed for the king to rule, the country according to dharma and yajamana who gives oblations in the fire for imparting education and the like, is known as Aswamedha, that which is meant for keeping atman, indriyas, prtovi and kiranas in a pure manner in Gomedha.¹¹

This same thought was supported by Aurobindo also.

So we can come to the conclusion that we should not take the vakyartha only, for veda sabdas. But Somanatha for the sake of convenience to support his argument has left the spiritual meaning of vedic mantras and has only taken the vakyartha in interpreting his theory. This only shows Somanatha shrewd insight into the subject.

Not only Somanatha but other philosophers like Ramanuja also took the words like Rudra, Rudraksha, Visnu etc from the Vedas and gave their own interpretation in their own light, that is in Saivite and Vaisnavite light. This clearly indicates their sharpness in their interpretation.

7. Quotation from Satapatha Brahmana 13-1-6-3.

8. Satapatha Brahmana, 4-3-1-25.

9. Satapatha Brahmana.

10. Satyarth Prakasika, 11th chap, page 379.

11. Satyarth Prakasika—Swami Dayanada Saraswati, 11th chapter.

The Baaaveswara whom he mentioned in the first chapter is not that one who belongs to history. Because in the following slokas Somanatha mentions about nandisvara and the good results of having the Darsana and sparsana of Nandisvara and also the difficulties and sins one would get by not doing so.¹² *Pradosa kale vrsasya vrsanam sparsana matrena sarva papakshayo bhavati, sarva tirtha snana phalam bhavati."*

From the very beginning Somanatha made great efforts to use this work to propagate the Virasalva siddhanta and to establish the rituals of Salvism.

There is no continuity of the subject in this chapter. Else his idea may have been to introduce the important "Pramatha ganas" like Nandisvara, Virabhadra and others to the readers and to establish their origin, and greatness by quoting from *Srutis*, *smrtis*, and *puranas* and to give grammatical importance to their names suggesting how Lord *Siva* is only Nandisvara or Virabha who came to this world for the establishment of *Dharma*. Further he explains the grammatical importance of Virabhadra, how the word has originated and evolved.¹³ To prove this he has taken the quotations from *Yajurveda* and others, but instead of giving the spiritual or symbolic meanings, he gives the grammatical interpretation to these *Rks* or slokas.

So it can be concluded that Somanatha did not touch the spiritual meaning of the words and took the only "Vakyartha" and sometimes the "adhibhautika" and "adhidaiivika" meanings. He did not explain the *adhyatmika* meaning to interpret his philosophy in the *Salva* light.

12. Som. Bhasya, Chap. 1, page 2.

13. Som. Bhasya, Chap. 1, page 4.

For *saiva*ites Bhasmadharana is very holy, sacred and important. All the *Saiva* works mention the tripundras and vibhuti. In the second chapter Somanatha discusses about the greatness of this vibhuti. The method of applying Bhasma, the benefits one would get by applying this bhasma are already mentioned in different *sastras* and *puranas*. Somanatha takes those quotations to give authenticity to his opinion. Bhasma is of five types. They are vibhuti, bhasita, bhasma, kshara and raksha. Here Somanatha quotes from Jabalopanisad, Kalagnirdropanisad, Manava Purana, Yajurveda, Bhimagama, Sivadharmas, Brahmanda, Garuda and Kurma Puranas Vayaviya samhita and others.

But in describing the greatness of these Somanatha again gives importance to *Saiva* rituals only but not to the symbolic significance. To establish the greatness of Bhasmadharana he has used quotations not only from *puranas* belonging to *Saiva* faith but also from *Vaisnava* faith.

In the third chapter Somanatha mainly places stress on Rudraksha and its greatness. In support of this ritual he takes quotations from Bodhayana sakha, Linga purana, manava purana and others. This clearly indicates his scholarship but does not show his ability to analyse the spiritual significance. In his devotion he goes to the extremity of saying that even a dog if it wears a rudraksha reaches god or rudratva. This is nothing but his undeniable faith in *Saivism* which is based on a rational approach.

In the chapters four, five and six, Paikuriki discusses about the Mahatmya of Linga, and lingadharana, the place where the lingadharana should be done and mentioned the famous munis who wore the linga on their body. To make this authentic, he has used quotations from Mahabharata and others. At the end of the chapter he says little about

the cosmology of the Itango. According to Somanatha the whole universe is manifest in the Linga. So one who desires "Atma siddhi" should worship the linga. As Mahadeva is established in the Centre of the Linga, It should be worshipped, as It includes the whole universe. He further gives the details about the two types of lingarcana, kemitha for fulfilling the desire and papakshaya for demolishing sins. Somanatha's staunch faith in Salvism is indicated by the fact that he condemns those who do not perform Lingarcana and pronounces that their life is a waste. He further gives the phala of this arcana. Before examining these chapters closely, the details about Linga and Lingadharana should be understood.

What is the linga ?

According to Sivānubhavasūtra, that in which the moving and the non-moving world is manifest and is finally dissolved in, is known as the Linga ¹⁴

liyate gamyate yatra yena sarvacarcaram
tadetalinga mityuktam lingatatviseradaih

That which is the cause of all and represents Parabrahman is the linga, according to Salva siddhanta Sīkhamanī, ¹⁵
"bahunatra kīmuktēna līnga mītyucyate budhaiḥ śivabhidam
parambrahma cid rūpam jagadāspadam.

In other words Jnana swarupa brahman is Linga ¹⁶
"Līngam cidatmakam brahma tacchaktiḥ paṇa rūpīnī.

That which is ananta without birth or death consisting of trīgunas, that mūla prakṛti is the līnga according to Can-

14. Sivānubhava Sūtra, Chap.III, sl 3 published by Muruga.

15. Siddhanta Sīkhamanī.

16. Siddhanta Sīkhamanī, 12 Paricheda, 3 śloka.

•drajnanatarasivagama.¹⁷

avyaktam lingamakhyatamanatamajaram dhruvam guna
trayatam devasesmru jatya vati hantica

Lord Siva along with this Prakriti performs the function of creation, execution and destruction.

In this linga there are four parts. Para bindu, Para nada, aparabindu and aparanada. In the Siva linga, prsnava is the pita or the base and the nada is the linga. So Lord Siva is always associated with this Nadatmakalinga.¹⁸

bindu madhyo gato nadah, nada madhyetu murtayah
murtimadhyegatam tatva madhya gatassivah

As this linga always increases the prosperity to those who worship it. It is also known as Brahman.

tasmallingmiti khyatam satyananda cidatmakam
bruhatvat brunhanatvacca brahma sabdabhidheyakam

This linga is of two types. Antarlinga worshipped by the yogi.²⁰

adhare hridaya apl vapi bhrumadhye va niranteram

Jyotirlinganu sadhanamamteram linga dharanam and
bahya linga worn on the body.

nirupadhika makhyatam lingasyantara dharanam
visista koti gunitam bahya lingasya dharanat

So Siva is present in the linga and he is Parambrahma.²¹

17. Candrajnanotara Sivegama.

18. Vatulagama.

19. Siddhanta Sikhamani, 6 Pariched, 37 sloka.

20. Siddhanta Sikhamani, 6 paricheda, 38 sloka.

21. Sankara Samhita vacana.

para sive linga swarupe linga rupatika pati

At Kalpanta the whole universe including the gods and creator dissolve in this linga. Again at the beginning of the creation all these emerge out of linga. Thus the Siva linga is the cause of everything. Everything lies in this linga and beyond it there is nothing.²²

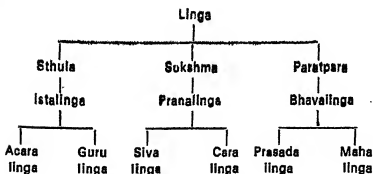
linga madhye jagat sarvam trilokyasaceracaram

linga behyatparam nasti tasmilinga prapujayet

This linga is of three types again.²³

lingantu trividham proktam sthula stikshma para'parpm

The sthula linga is otherwise known as Istalinga. The sukshma linga is Pranalinga and the Paratpara linga is bhava linga. Ista linga is again of two types. Acara linga and cara linga. Bhava linga is of two types. Prasada linga and mahalinga.



What is diksha ?

That by which one gets Sivajnana and the bondage of karma perishes, that is known as diksha.²⁴

22. Saiva sarvasva—Pramana paricheda. (by Kotayya Sastri), page 85, 2nd para

23. Siddhanta Sikhmani, 6 paricheda.

24. S. Sikhmani, 6 paricheda, 11 sloka.

diyate ca sivañnanam klyatepara bandanam
yasmadatah samakhyata dikshetiyam vicasha naih

This diksha is of three vedadiksha and kriyadiksha.

sa diksha trividha prokta sivagama viseradaih
vedha rupa kriyarupa mantra rupa ca tapasah

That diksha which is acquired by the grace of the guru and with the "hasta mastaka samyoga" is vedha diksha ²⁵

guroraloka matrena hasta mastaka samyogatah
yah sivatva samaveso vedha diksheti sa mata

The upadesa of Siva pancakshari is mantra diksha and that diksha given with the materials like panca kalasa, Hemakunda etc. is kriya diksha. ²⁶

mantra diksheti sa prokta mantra mantropa desini
kundamandalikopeta kriya diksha kriyottara

In other words the whole of "sambhavidiksha" is of three stages. That diksha which is attained, by the guru performing "Hastamastaka samyoga" to the sisya is Vedha Diksha. Uttering the sacred mantra in the ears of Sisya is mantradiksha and finally giving the linga in the hand of sisya is kriyadiksha.

anava malasrita karana
dehabhimana kalita prajna sanjnikasya
tanmala dhvamsa karana sapta bhedapanna
vedhe dikshva bhava linga dharanam
maya malasrita sukhma sarirabhimana
kalita teljasabhidhasya tanmala
dhvamsa karanam sapta bhedapanna
manudishaya pranalinga dharanam

25. S. Sikhamani, 6 paricheda, 13 sloka.

26. S. Sikhamani, 6 paricheda, 14 sloka.

What is Sambhavi diksha ?

The upadesa of pancakshara mantra and the lingadhara to the sisya by the proper guru is known as sambhavi-diksha. This is the diksha which is practised for the final salvation.²⁷

vratametad pasupatam tasmacarenmuushurna
punarbhavaya

According to Saivagamas this diksha is performed to relieve oneself from the cycle of births and deaths "ananta janma marana karanatpara sancayat mumukshuracareddiksham sambhavipasa krutanim"

This diksha is of two varieties—vaidika and tantrika. The dwijas perform by the vaidika method and others by the tantrika method.²⁸

vaidika tantrika ceti vratame tadvidha bhavet
dwijanam vaidikam prokta manyesam tantrikam amrutam

This vrata includes all the three dikshas according to candrajnanottara—vedha manv k'iyabhijna dikshatraya susobhrutam Bhasma rudraksha eri lingadharanatmaka muttemam. sambhava vrata metaddhi veda sastrekaacoditah

In reference to the subject under discussion, Somanatha in his work has not given any systematic approach to linga dharana but goes on discussing its greatness. He gives a detailed account of the different gods who wore this and in return given the respective positions, Visnu worshipped the Indranilemani linga and achieved visnutva.²⁹

27. Kalagni rudropanisad

28. Karanottara divyagama.

29. S. Bhasya, 4th chap, last para.

Indranilamsyam lingam visnuh pujiyate sada
visnutvam praptavan tena

The same point is discussed by Siddhanta Sikhamani.³⁰ Further Somanatha did not give any particulars about sambhavi diksha and only dealt with its greatness and the good results one would get by performing it and also the bad results by its non-performance. It looks as if Somanatha is threatening the common man to perform it, without explaining its symbolic, religious significance to him.

7th, 8th chapters

Palkuriki discusses in these chapters, the greatness of prasada, padadeka and virasalva. For this purpose he again takes quotations from Brahmanda, aditya puranas, and Ramayana also. This again indicates his scholarship in all these sacred texts and also his scholarship in ayurveda upon which he focusses his light. He has explained that all rituals contribute greatly towards preserving excellent physical health apart from the religious sanctity accruing from them.

The religious principles and rituals have always been known to preserve good health. It is a general practice among the staunch saivaitas to keep "Bharitam" and other ritual principles even today, which gives a regularity to their food habits. These ritual principles also help and eradicate disease. If one takes pure food in the form of prasada, good health is assured. If we take the "tirtha" by putting the "tulasi",³¹ maradu leaves, diseases like asthma will be

30. S. Sikhamani, 6 parichada, 55,56 slokas.

31. (a) Bhavaprakasa - Madhyama Khanda, sl 51, p.267.

(b) Vastugunaprakasika - page 813 and 617 and 484 & 432.

(c) Vastugunadipika, page 349.

cured, as has been asserted by the ayurvedic texts.

Maredu, tulasi and coconut water are used in padodaka. If such padodaka is taken in with the mantra—"akala mrutyu haranam, sarva vyadhi vinasanam, sarva papapa samanam, sambhoh padodakam subham," and with a divine thought then the effect is supremely beneficial.

According to Ayurveda even cow dung has medicinal properties. It has the power to resist even radio active rays. Further some ayurveda medicines should be administered by the touch of the body, some should be smelt and some should be taken orally to have the required effect. By taking the medicines in the prescribed manner, the ultra microscopic bacteria, harmful to the body will be killed. The maredu, tulasi leaves and the "tummi" flowers with which Lord Siva is worshipped possess this medicinal value. So also the Rudraksha. Somanatha quotes this in the last paragraph of the seventh chapter—*valdya sastre-nirmalyam sailam prasya devadavyasya sulina kshaya, kusta jwaraswasair mucyata klisairapi abhiseka jalam praptah pibennityam dine dina sula kustadyepasmara jwaranam bhesajam priya....*

As Lord Siva in the form of Rudra is mentioned as "bhisek" in the Rigveda, Somanatha takes that aspect of Lord Siva and stresses that even the "tirtha" and "nirmalya" of the Lord have got the power to cure diseases.

9th chapter

In this chapter the greatness of "annam" is discussed by Somanatha. According to some we should not take *Sivanirmalya*. But Somanatha feels that it is applicable only to non-saivaites and not the saivaites. This is true from the ritual point of view. According to Somanatha we should take *nirmalya* with *bhakti* and not with "lobha."

As we should not take anything belonging to Lord Siva, we do not find any type of prasada in Saiva temples except bilwa patra, vibhuti and others.

Next Somanatha gives an account of Candrayana vrata ³²
vataswaddharka parnesu kumbhitudakam parnayoh
palasa padma patresu bhuktva candrayanam caret

One who eats in peepal, aswattha, leaves or tumli, palasa, lotus leaf is eligible for doing candrayana vrata. By this vacana pramana, the nirmalya attains sanctity.

This Candrayana vrata is almost like the Ramzan fast of the muslims; as both are based on the movement of moon or candra.

The Saivaites who perform this vrata their food depending on the waning and the waxing of the moon. As the moon waxes they increase their food and take complete food on Purnima. And from purnima decrease in the quantity as the moon wanes and do not take anything on the amavasya. The muslims on the contrary take their food before dawn and fast the whole day and take food in the night when the moon is again sighted. This is known as Roza.

The reason why Somanatha wrote about this Candrayana vrata is only to indicate that a Candrayana vrata or hundred yajnes are equal to siva nirmalya-nirmalyam deva devasya candrayana satadhwaram tasmad padodakam peya prasadannamca bhujiyafam.³³

His scholarship in grammar is seen from his argument in the statement—³⁴ atha bhasane—karmani nistayam anna-

32. S. Bhasya. page 32.

33. S.B., page 36.

miti rupa nispannem yena maranam ne vidyate tadamrutam
rudrena parameswarena annamamrtam tasmāt karunat deva
va bhoktuh kamuh."

Somanatha here discusses the formation of annam and goes on to describe cosmology and takes the quotation from Mahopanishad to prove it that the whole creation is done by Lord Siva—*apa eva sasarjadou* which means water is Rudra or water is Siva *swarupa*. *Srti—apaiva idag sarva viswa bhutanyapah pranavapah, pasav aporennamape mrtm-apah samradapo viradapah swaradapasca dag syapo jyotigs-yapah*"—which indicates that all the waters have come down flowing only after washing His feet. Thus Somanatha goes further and describes that the five elements water earth, akasa, agni, vayu, are nothing but Lord Siva.

Somanatha gives a detailed account of Prasada which is of two types.

Prasada trividham proktam—suddham, siddham, prasi-suddham, prasiddham—They are suddha, siddha and prasi-ddha. That which is given to the linga is suddha. That offered to and given by care is siddha and that prasada given by a guru is prasiddha.

Food becomes prasada, only when the devotee hears about it with the ears, sees with the eyes smells with the nose touches with the hand and then eats it—. All this should be done with the "iswarabhavana" i.e. lord himself exercising all these actions. By offering the food to lord Siva through the *panca jnanendriyas* it becomes prasada.

The food cooked in a pot is only plain food. That cooked with purity becomes annam that offered to god becomes prasada. So with "samskara" a thing's value changes and thus we get the *sodasa samskaras* which are

meant for purifying the human being at different stages of his life. Thus "annam" because prasada and "jalam" becomes "tirtha".

So finally we can conclude that If anything is taken with the "prasada bhavana" then we can establish "linga-nga samarasya"

10th chapter

In this chapter Pakurki tries to establish the greatness of Jangama. Jangama is otherwise known as Viramaheswara.

In Saiva philosophy, Maheswara always occupies a great place. According to the quotation "Viswadhiko rudro maharshih" (swetaswatara srtivakya), Lord Siva is the highest deity in the whole universe. One who firmly believes in this statement is called Maheswara ³⁴

"viswasmadadniko rudro viswanugraha karakah

Iti yasya sthira buddhih savai maheswara smrtah

The qualities of Viramaheswara are discussed in detail in the saivaitic religious book, Siddhanta Sikhamani which is considered to be the best authentic religious work for the Saivaites. According to Sivacarya, a Maheswara is more or like the sthita prajna³⁵ of Bhagavadgita who does not have any attachment for worldly things and whose mind is always concentrated on the Lord Siva ³⁶

34. S. Sikhamani, 10th chap, sloka 8.

35. prajahati yada kamah sarvan partka manogatan
atmanyevatmana tustah sthita prajnesta docya te
Bhagavadgita, II chap.. 55 sloka.

36 S. Sikhamani, 10th chap, sl.14.

sabda sparsadi sukha lesetu nispruhah
sivanande samutkanto vira maheswara smrtah

One who is not interested in women, studies those sastras which give the knowledge about Siva, is interested in establishing the supremacy of Lord Siva, does not have any prejudice, ego, is always satisfied and whose mind is always concentrated on Siva is considered to be Viramaheswara.

Such a maheswara whose mind is always on Siva, whose speech is always about Siva, whose hands are meant for worshipping Siva, is considered to be Rudra himself ³⁷

linge yasya mano linam linga stuti paraca vak
lingarcana parou hastou sa rudro natra samsayah

Lord Siva always shines in the hearts of these maheswaras who are always satisfied and conquer their karma with jnana.³⁸

nityam sanrosa yuktanam jnana nirdhuta karmanam
maheswara namantastho vibhati parameswarah

According to Somanatha, "maheswararcana" is always greater than "iswararcana," as siva-yogi is considered to be "sakshat Siva" himself, according to Siddhanta Sikhamani.³⁹

sivayogi siva sakshacchivah jnana mahodadhih
yat kinciddiyate tasmal taddanam para mardhikam

In this chapter Somanatha gives the description of the two varieties of "lingasiva" i.e. cara and acara and to prove

37. S. Sikhamani, 10th chap, 27 sloka.

38. S.S., 10th chap, 72 sloka.

39. S.S., 9th chap., 88 sloka.

his statement, takes quotations from sivadharmasastre—sivadharmasastre linga dvayam samakhyatam caracara mevaca caram pratiti vikhyata acaram parthivadikam priti yukta maheswarah acare mantra samekara sthavara jangamam calva.

Most of Somanatha's theory is based on Siddhanta Sikhamani and is evident by the way he takes the thoughts from the work. The description of division of linga is also described in Siddhanta Sikhamani⁴¹

lingam ca dwividham proktam
jangamajangamatmana
ajangame yatha bhaktir jangame ca tatha smrta

Further,⁴²

acare mantra samskaralinge vasati sankarah
sada ka'am vasatyeva cara linge maheswarah

This means that the linga is of two kinds, the "stationary" and the "moving". The stationary linga is the one made of mud stone and which does not move, while the cara linga is none other than jangama in whom Siva himself lives. He is only the Sivayogi. Somanatha in a saralamkara⁴³ asserts the greatness of the Jangama—that Sivabhakta or Jangama is greater than any being.

Somsnatha's statement that a Jangama even if he is low enough to eat dog's meat, still he is dear to Lord Siva, shows how he is influenced by Basaveawara in this thought

41. S S., 9th chap, 60 sloka,

42. S. Sikhamani, 8th paricheda, 62 sloka.

43. uttarottarmulkarso vastunah sera mucyate

—Sahityadarpana, 10th chap., page 53]

who also confirms, "even if one eats dog's meat if he is a devotee, then he is supposed to be one who belongs to the higher caste ⁴⁴

Somanatha feels that by insulting Jangama, the sthavara becomoes useless—Jangamasya avamanena sthavaram nisphalam bhavet.

which thought is again based on Basaveswara philosophy.⁴⁵

"Those who worship the stone snake drive away the liying one. Those who request the linga to eat drive away the hungry Jangama Will they get satisfaction, by washing the linga, if the Jangama dies of hunger."

All this clearly confirms that he is in touch with Basaveswara's works and has thoroughly studied Saiva works like those of Siddhanta Sikhamani, from which he has drawn the basic principles to develop and establish his theory.

In this chapter Somanatha gives a description of the greatness of dana. One should avoid spatradana and should not stop doing dana. This idea has been borrowed by him from Bhartrhari,⁴⁶ and also explains the greatness of paropakara⁴⁷ which is again drawn on the thought of Bhartrhari.

Eleventh chapter

In the eleventh chapter Somanatha discards the worship of other gods and tries to establish the supremacy of

44. Basaveswara Vacana.

45. Basaveswara Vacana.

46. Bhartrhari Subhasitam artha paddhati, sloka 35.

47. Bhartrhari Subhasitam, paropakara paddhati.

Lord Siva. For this purpose he takes authentic quotations from atharva veda, Brahmanda Purana and other sources. In this chapter he explains the "Ioukikartha" of the names of the gods like Visnu, Narayana and the like. For example Narayana means one who comes from water—adonara haro rudrah puruseh krsna pingalah tat suna voyanam vasya tena narayana smrtah) and apo nara iti prokta naravai nara sunavah tayadasayanam tena prokto narayanam swayam).

This means water is known as nara and nara's are The destiny of these is narayana ⁴⁸

Thus he gives the technical meaning for the word Visnu also—

vih pakshisnurgatiscaiva visunh

vih means bird, nuh means gait, which means Visnu is the one whose gait is like that of a bird, Vasudeva means Vasudeva's son ⁴⁹

vasudevatmajastasmadwasudeva iti smrutah

Thus giving the logical meaning to their names, Somanatha declares that they are all subordinate gods and only Rudra is the supreme god. For this purpose he takes quotations from various puranas and gives meanings according to his convenience. This is a clear example of his scholarship. To defend his argument he takes quotations from Hansopaniṣad and says that one cannot concentrate on anything thing without form. That which has form always perishes. But there is one thing which has both form and is formless and that is the Siva linga as linga is Nirakara and linga

48. Skanda Purana.

49. S.Bhasya, 11th chap., page 65.

swarupa is meant for dhyana. For proving the supremacy of Rudra further he gives the reasons accepting the supremacy. He takes quotations from tatparya sangraha and says that salutations paid to other gods reach only Lord Siva as all the rivers flow into the sagara ⁵⁰

Somanatha while describing the greatness of Lord Siva gives the description of different anjali mudras with which the lord should be worshipped—"the lord whose head is dharma, whose yajna heart is visnu, whose feet are agni is thus a celestial form and so should be worshipped with anjali mudra. — yasmai namastischirodharma murdhanam brahmottarahanuryajno dhara visnu hridayag

Somanatha exhibits his deep knowledge in the Natya sastra by describing various mudras of worship for various gods,—like Indra should be worshipped with Vajrini mudra, Brahma with Padmini mudra, and Rudra with Anjali mudra (..sankinyoo kesavam rudram sirassyanjali mudrayah) ⁵¹

This description clearly suggests that he had a thorough knowledge about Natya sastra as these mudras are found only in this work ⁵²—Anjali hasrah-patakotala seme-
ilistou yadi sonjali sanjnakah namaskaro sakararthe vinay-
anjali risyate—when Pataka mudras in both the hands are joined together face to face then we get anjali mudra.

Dakshadhwara Dhvamsa

In the first chapter of Somanatha Bhasya, Palkuriki describes the greatness of Virabhadra. Virabhadra is another form of Lord Siva who was incarnated during the time

50. S.Bhasya, 12th chap, page 68.

51. Somanatha Bhasya, 12th chap, page 69.

52. Bharatarnava, 11th chap, 67 sloka of Nandikeswara.

of dakshadhvara dhvamsa. To prove this he has taken quotations from Sivapurana, Yajurveda and explained it—
yajurvede—sa viro daksha sadhanah viyastambha rodasiti
daksha sadhanasya viro sa iti kah yah dyatva prithvyau oya-
stam bhayata...and so on⁵³

The story of dakshadhvara dhvamsa is a symbolic interpretation of the atheistic practice of niriswara yagna. Daksha performs a niriswara yajna where yajna symbolises the way of life and Daksha symbolises an orderly society and when it is niriswara it means that when Lord Siva is not invited or worshipped, it will lose its sanctity and get a sheep's head.

But Somanatha in his bhasya takes the puranic stories as it is and tries to support his theory with quotations from Yajurveda and other works. In the same manner he takes quotations from Rudra Bhasya to establish the greatness of Rudra. These are all stories of Puranic lore and there is a particular chapter allotted by him for daksha-dhvaramasana in his work. We can say that Somanatha has not given any interpretation or the symbolic significance of the puranic lore. He only narrated the story for conveniently establishing his theory.

Thirteenth chapter

The significance of this chapter is—Somanatha in the beginning describes about himself, Lord Siva's two famous attendants are Nandi and Bhiringi. If Basaveaswara is famous as the avatara of Nandi, Somanatha claims himself to be the avatara of Bhiringi⁵⁴. After declaring the antecedents, Somanatha proceeds to explain the adverse effects of not

53. S Bhasya, 1st chap.

54. S. Bhasya, 13th chap, 1st four lines.

worshipping and accepting the supremacy of Lord Siva. As an example to this he relates the story of dakshadhvara dhvamsa again in this chapter.

As discussed previously In the same chapter this story is a well known one found in many puranas like Siva purana, Skanda purana, Linga purana, Siva rahasya and others. How daksha performs the yajna without inviting Lord Siva, how Sati burnt herself and how Siva sent his attendant Virabhadra to destroy the dakshayajna is a familiar story to every Indian. This story is described in Sivapurana.⁵⁵

Somanatha took the above story and explained in his work and supports his explanation with the quotations taken from puranas like Skanda, Linga, Siva rahasya and others and finally declares that any who insults Lord Siva will be punished like Daksha. that is with the head being cut off, any worship or puja without Iswararcana will become another daksha yajna.

Thus in this chapter he gives the *laukikartha* of dakshayajna but does not try to explain the symbolic thought behind it,

Before discussing in detail about this it should be understood, how the application of signs on the body has come to practice.

Totemism

name adopted from ojobwa Indians for a complex of ideas and practices both ancient and widespread connecting men with animals—Paleolithic religion provides evidence of sense of kinship with animals and the cultures of primitive peoples in both ancient and modern world, at least contin-

55. Sivapurana, 25-33, chapters.

uance of this sense. Totemism is not a religion but it finds religious expression in widespread worship of animals. It has been especial influential in social institutions ⁵⁶

Though applying the signs of gods on the body is accepted as a religious function still its origin is in the tribal custom according to the people who have conducted research on this subject.

Totemism means for every tribe one Particular animal will be important. That animal will be their surname like snake, horse and others which are the surnames of the tribes of the world. They will not hunt the animal which represents their tribe, neither will they eat it. It is a sacred animal for them and they have it painted on their body.

When this is applied to Vaisnavism also the Vaisnavites always have the signs of sankha, cakra and others on their body and this is as holy to them as vibhuti or rudraksha is to the saivaites.

Somanatha in these two chapters tries to establish the inferiority of visnu—He interprets that Narayana is upaseka and siva is upasya. To substantiate his arguments he brings the quotations from all authentic works like Kalvalyopanishad, Atharvaveda, etc. The quotation "yacca kincit jagat sarvam" indicates the "jagadvyapakatva" of visnu but not the Jagatpatitva and Jagatpati is Lord Siva or Rudra and none else.

Narayana is described as Purusa. That which describes Narayana and praises him is purusa sukta. One who is worshipped by purusa is parameswara or Siva. So Soma-

⁵⁶, Dictionary of Comparative Religion, p. 121, edited by S.G.F. Brandon.

tha takes the statements from Narayanopanishad like "anora-anlyan," sahesra sirsa, rtem satvam and other anuvaka vacana pramanas and probes that Visnu is only an upasaka and Shiva is the upasya.

Further Somanatha condemns the wearing of sankha, cakra, urdhva pundras on the body of the human being. According to him a brahmin becomes patita with dahana or lekha.⁵⁷ Dahana is the burning of the dead body. This tradition is not Prevalent among saivaites and lekha means having the signs of sankhya, cakra and others on the body. Somanatha feels that this is against the sastras and by doing this act a person loses the right to perform yajna. Taking quotations from the agamas puranas, he condemns these vaisnavaita religious signs

Sixteenth chapter

In the sixteenth chapter the author gives an account of the evolution of the universe or the cosmic evolution. To prove his statements he uses quotation from Mahapanishad and Shiva Sankalpopanishad while giving details about cosmic evolution he describes the golden egg which is famous in Srutis, puranas and Upanishads.

What is the golden egg?

The whole universe is symbolised in the golden egg out of which creation evolves. The earliest references of this golden egg can be seen as early as in the Rigveda where it is described as Hiranya garbha.⁵⁸

57. S. Bhasya, 15th chap. 1st para.

58. Rigveda, 10-21,

Hiranyagarbha samavartatagre bhutasya
 jatah patireka asit
 sa dadhara prithivimdyamuteman kasmal
 devaya havisa vidhema

In the beginning of the creation Maya has evolved in the form of golden egg which is prakrti. This idea has been expanded by the Manusmriti. According to Manusmriti there was tamas everywhere in the beginning. Then the god appeared and created the water and released the virya in it. This turned out to be the golden egg out of which emerged Brahma the creator.⁵⁹

tadandanmabhavaddhalma sahasrasu sama prabham
 tasmijnajale swayam brahma serva loka pitamahah

Somanatha takes this aspect, says that Lord Siva alone is the cause of the creation, who released his virya in the waters. This formed the golden egg out of which came out Brahma the creator. To prove this fact, according to his siddhanta, Somanatha uses the quotations from Mahopanisad and other sources, giving more weight to his argument. This clearly shows his scholarship, his ability in arguing, his intelligence in using the sastras, Puranas and Upanisads according to his theory,

17 and 18 chapters

In these chapters Somanatha tries to establish the supremacy of Lord Siva over other gods. He is the pasupati and all the individual gods are pasus and his subordinates. Somanatha here discards the theory of advaita, that is the entire universe is only Atman and there is nothing else except that Atman. As per Saktivisistadvaita, there are a num-

59. Manusmriti, 1st chapter, slokas 5,6,7,8,9.

ber of souls or jivas. They are bound by the pasa that is prakrti. So Iswara is the Lord of Pasa and Pasa. To prove this theory he takes quotations from tatparya sangraha, mahimnahava and others. According to him there is bondage to individual and not to the Lord who is above all.

The omnipotent, omnipresent, all-pervading Lord Siva is known by many names. Isa is obtained from the root is to rule (ya iste sarvaiswaryavan varitate sa iswarah). He has endless fortune of eternal truth which other gods do not possess. So he is known as Iswara. Parameswara means—ya iswaresu samarthesu paramasrestah sa parameswarah—He who is the best among Iswaras and most efficient among the efficient ones. He is known as Brahma as he creates the universe. He is the Visnu as he is present everywhere. He is the rudra as he punishes the wicked and troubles them, he is the Siva as he is the auspicious and is known as Akshara as he has no destruction—yah sarva manate sarati na vinasyati tadakeharam.

In the vedic literature the names of Brahma, Visnu, and Maheswara are given to the same supreme Lord according to the work done by him, that is construction, maintenance or final destruction of the universe. But gradually in course of time these gradually developed into three individual gods and have given rise to religions like Saivism, Vaisnavism based on different faiths. Thus the formless vedic god is given a definite form. Thus Lord Siva with his spouse, children, capital, and pramatha ganas have come into existence. The same thing has happened to Visnu also. Thus the theory of the existence of many gods has developed from the time of the Vedas and the Upanishads and has become firmly established by the time of the puranas. As a sweet maker makes different sweets with the

same sugar according to the taste of the children and the children according to their interest in a particular sweet, claim that it is the best, so also people following different faiths started proclaiming that their God is the supreme one.

The eighteenth chapter of Somanatha Bhasya which deals with Dvīmurti and trimurti refutation, is mainly based on this Siddhanta. Somanatha discarded the famous quotation "śivaya viṣṇu rūpaya, viṣṇvaya śiva rūpaya" as an idea which is commonly believed and as being purely imaginary and not a fact. He agreed with the existence of Brahma, Viṣṇu and Maheswara and tries to prove the supremacy of Lord Śiva over others. For this purpose he interpreted some mantras in this chapter as the basis of his Siddhanta. Thus he says that in Kalika Khanda, Śiva killed Viṣṇu's Incarnation Kurma, and removed the tusk of Varaha, another Incarnation of Lord Viṣṇu ⁶⁰ Kalika Khanda - kurmaṁ samhṛtya garvitam; tadāṅgam bhuṣanātvena dharayamaṣe saṅkareḥ).

Thus in this whole chapter he deals with different mantras in order to establish the supremacy of Lord Śiva. He takes the quotation from Yajurveda—Viśvadhiko rudro maharṣiḥ viśvān narayana deva mīti viśvadhiko rudrah—which indicates that narayana is the universe and greater than the universe is Rudra, thereby confirming the supremacy of Lord Śiva. Whatever may be his philosophy, his scholarship and his ability to take suitable quotations from various texts to suit his Siddhanta is noteworthy.

19th chapter

In this chapter Somanatha discusses about the beginning of the universe and also discards the astamurti vada.

60. S.B., page 97. 18th chapter,

Cosmology of creation is first dealt in Rigveda in Basadiya sukta—the hymn of creation. Next it is described or explained in taittiriyaupanishad, Vedantasara, tatvakaumudi and other philosophic works. Salva siddhanta also discusses the question—*weich* is the main cause for creation—*nimitta karana* or *upadana karana*.

Somanatha says that *prakrti* is *upadana* and *Siva* is *nimitta* and finally he says that Lord *Siva* is the creator of the *Astamurtis* which are the various forms of Lord *Siva* himself. He says they are not his various but only his creation.

20th chapter

In this chapter Somanatha condemns *karmavada*. *Jiva* gets the celestial world by performing the *yajnas* like *jyotistoma* and others—*jiva* is the *karta*—the question whether *karta* follows *karma* or the *karma* follows the *karta*—It is always a controversial question. Somanatha here discusses this basic question and condemns *purvamimamsa* and *karmavada*.

Purvamimamsa

This was put forth by *Jaimini*. According to him *karma* is of three kinds—*kamya*, *nitya* and *naimittika*. According to *purvamimamsa* the body gets its form due to its *karma* alone. The followers of *Purvamimamsa* are *nirishvaravadis*—They do not believe in god as they feel that only *karma* determines the fate. They feel that the creation has existed in this form and it has not been created.⁶¹

“na kadact aniddasam jagat”

They do not accept gods but accept sabda—"sabda eva devata swarupam."

Somanatha condemns this theory saying that man will not get body only by karma because for all the karmas there is Lord-Karmadhipati who is Lord Siva—Suppose a person steals then the theft will not change into chains to tie him. The karma of the stealing itself will not give the punishment. To give the punishment there must be an adhikari. In the same manner Karma itself is not sarvadhikari to give the fruits of karma to jiva but Lord Siva—This is the argument put forth by Somanatha.

Thus Somanatha tries to establish that Lord Siva is omnipotent and everything in the universe is inferior to him.

21st chapter

Somanatha in this chapter gives the explanation of the definition and formation of Bhagavat sabda. He feels that except lord Siva, nobody should be addressed with the bhagavat sabda. Bhagavan is the sadgunas—aiswarya, virya, yasas, jnana, and vairagya. These are also known as bhagya. All these six define only lord Siva. So in this chapter Somanatha explains that these sadgunas mean only lord Siva and none else. According to this, Iswara is "saguna" and "sakara". Thus here his school of thought opposes advaites. While describing the sadgunas he says that these six gunas are only known as sadgunas as the four castes are known as caturvarnas.⁶²

In the last four chapters Somanatha used his scholarship to explain certain words. He achieved with these

62. sadguna eva sadgunyam tatha
catvare varnascaturvarnyam—

S.B., 21st chap, page 106.

efforts, one single purpose. That is he could establish that the *adhidēvata* mentioned in all *vedas sastras*, *puranas*, *mantras* and *tantras* is none other than Lord Siva. In *gayatri* mantra there is "Bharga sabda" *gayatri* is *savitrumantra*. So some consider *surya* as the *adhistana daiva* of *gayatri* mantra. But Somanatha feels that opinion is wrong and proves that the *adhistana daiva* of *gayatri* mantra is lord Siva. To prove this he uses very powerful logic and proofs. In the twenty second chapter lord Siva has been described as the God who gives the fruits of all *karmas*. In a way this chapter is complementary to the previous chapter. According to *Purvamimamsa*, one reaches *swarga* or *naraka* according to his *karma*. But *karma* cannot give the fruit by itself. Some one should give him that punishment. So for all the *karmas*, the giver of the fruit, that is "*nimittakara*" is *Parameswara*. This has been established by *Palkuriki*. In *Vayaviya samhita* the goddess asks Lord Siva "which mantra is the best in *kaliyuga*" to which siva replies, "It is *pancakshari*." This indicates that Somanatha through thorough the conversation of *Visnu*, *devi* and *Brahma* suggests that Siva is the supreme God. Any one who belongs to one sect or other cannot discard the authenticity of these great works. So Somanatha takes quotations from these works which are *pramanas* to all the religions and uses them in his *Bhasya*. on page 221 the writer quotes from *Vayaviya samhita* where the goddess asks *Maheewara* the 'means' to save people in *Kaliyuga* who are deteriorating in morals.

Gayatri mantra is well known as concerned with *Surya*. *Savitar* is othera is well known as *Surya*. But Somanatha takes the word "*Saviturvareayam*" from the mantra and says that *bharga* is superior to *Savitar*. It is the known fact that *Bharga sabda* always suggests *iswara*. Here Bha-

rga sebda is also used in the context. So Palkuriki puts forth clearly that the "mantradhishthana devata" is Bhargha. To establish this fact he uses his grammatical scholarship in interpreting the words.

In the twenty fourth and twenty fifth chapters the two sabdas Rudra and Mahadeva have been defined. These two sabdas have been used in the Vedas. But the Vedic meaning is different from the present day meaning. In Upanishada Siva sabda and Rudra sabda have been explained as Parabrahma.

"tvamagne rudro asuro madhdivah a pa rajana
madhwarenya rudram hotaram tvamagne prathmo
angirasi rdevo devane madhavassivassakha

(7-31-1)

In the beginning it is mentioned that Agni's ferocious form is Rudra and pacified form is Siva. If the ferocious agni form becomes Rudra, the more sober form of agni becomes Siva. So for both the forms, agni is the base. Gradually in course of time the ferocious Rudra sabda vanished and we have only the auspicious Siva sabda.

This Rudra sabda is first seen in Rigveda.⁶³

aditya rudra vasavah (Rg. 3-8-8)

adityanam vesunam rudriyanem (Rg. 10)

tvamagne vasurih rudrem aditye uta (10-48-11)

Here Rudra sabda is used for surya agni and vasus.

63. Rigveda, Sukta 45, mandak 1, anuvaka 9, page 542, part 4.

In Yajurveda also this sabda and Siva sabda are used many times.

"rudro rouditi satah, roudyamano
drava titi va, roda rodayaterva—

Rudra means "routistanayitru sabda m karoutiti rudrah"—one who sounds like thunder of the clouds, also" rodayaterva—terva—one who makes the enemies grovel. All these meanings were given to Rudra sabda by yasko, but seyana gives a different definition to Rudra is the one who removes duhkha in the samsara, and gives the atma vidya to those who strive for it. One who dispels the ajnana that is Rudra sabda. It also means the one who is expressed in these two sabdes. Rudra and Mahadeva is the vedadustana daiva. For this reason Somanatha discards the meaning of Rudra in terms of Agni and proves that Rudra means only Iswara with the help of srutis, smrtis, puranas and agamas, as pramanas. As a result the Vedas which have been interpreted by all the religions according to their light, have been described by Somanatha in terms of Siva—Siva is the lord of the Vedas. Thus it is a powerful aspect from the religious point of view because all the branches of Hindu religion accept the authority of the Vedas and if Siva is proved as the "adhithana daiva" of Vedas then every religion has to accept him irrespective of it being Vaisnavism or any other branch of Hindu religion.

In the same manner the Mahadeva sabda is also interpreted. This sabda is used in Atharva veda and Yajurveda. So Somanatha proves with the help of sastras as pramanas. At the end of this chapter the writer tries to establish "acarya sambandh." In both Saivism and Vaisnavism this acarya sambandha has been given great importance. This suggests that the guru is greater than God. Even Basaveswara puts

forth the same thought that "Siva sarana"⁶⁴ is greater than Lord Siva. The resemblance which is found in Visistadvaita leads to the resemblance even in their method of "upasana". In Saivism greatness of the upasana of the guru linga and Jangama has been well described.

The Bhasya with the description of the greatness of guru Paikuriki belongs to the "guru parampara". So it has been suggested indirectly through this work that Bhasyakarta Somanatha is greater than god Siva and hence worthy enough to be worshipped.

Chapter VII

Somantha's Scholarship

Somanatha is a very great scholar who has mastered all the branches of learning. There is not a single technical work or sastra or veda which remains untouched by him. His multifaced scholarship is most evident in the Somanatha bhasya. In this work he quotes amply from Vedas, the Upanisads, the Puranas the Agamas and the Sastras. Thus Somanatha Bhasya is like a mirror which reflects his scholarship. He quotes from the following texts in his chapters,

Rigveda

1. ayamme hasto bhagavanayamme bhagavattarah
(4th ch., p.17)
2. tavasriye maruto marjayanta rudrayatte
janima carucitram hridayam yadvisnoh paramamdhya-
teca
5th ch. (22 p)
3. tryam bakam yajamahe sugandhim pusti vardhanam
urvaruka miva bandhanat mrtymushiyamamrtat
5th (p.23)
4. maruto bahvabhase mamanantri
12th ch (p.69)
5. tavasriye maruto marjayatam rudra yatte
14th ch. (p.86)
apavrjo sarabhaya rsibandhave
18th (98)
soma pavaterjanitamatinam
19th (101)

Yajurveda

1. sa viro dakshasadhanah viyastambha
rodasiti tannoviro antariksa megha iti
1st (4th p)
2. madhyamdinam savanam maheswero devata
2nd (10)
3. yaterudra siva tanura ghora papa kasini
4th (17)
4. rudra yatte janima ceru citra
4th (18)
5. ayam somah kapardinemrtam varsapate
8th (32)
6. namaste arutyayate nmo rudra yarayate
12th (70)
7. namahparamayaca parataraya ca namah
14th (83)
8. viswadhiko rudro maharsi viswam
narayanam devamiti viswadhiko rudrah
18th (95)
9. mahadevaya triyambakaya tripurantakayeti
25th (119)

Atharva Veda

1. agni riti bhasma vayu riti baasma jalamiti
bhasma sthalamiti bhasma
2nd (11)
2. tat parambrahmeti sa eko rudrassa isassa
bhagavan sa maheswara ssa mahadeva
13th (83)
3. yo brahmanam vidadhe putra magnejatam
15th (89)

Samaveda

- 1. sayam savasam sada sivo devateti**

2nd (10)

- 2. tapasca ta japasca tetyapakramya**

karmadhapataye namah

22nd (109)

Upanisads

- 1. Jabalopanisad**

1. sadyejatatprlthvi tasyah nivrti tasyah

2nd (9)

2. sa esa bhasma jyotih sa esa bhasma jyotih

2nd (11)

- 2. Sivasankalpopanisad**

andam hiranya madhye samudram

rudrasya vityatpadhamam babhuva

andadvishnu brahma jata vedasca tanme

manah siva sankalpamastu

16th (90)

- 3. Kaleqnlrudropanisad**

adha kaleqnl rudrem bhagavantam

2nd (10)

- 4. Brhadaranyakopanisad**

abhayam yai janam prapnotiti tasya sisu

.... samstuyante

12th (69)

- 5. Svetawataropanisad**

manastokena mantrena mantritam bhasma doarayet

2nd (11)

- 6. Mundakopanisad**

nirmalyamena sada bhashayet ..,na saha bhunja titi

7. Brahmabindupanisad

omkara ratha maruhya visntm krtvacca sarathim
brahmaleka padanvesi rudraradhana tatparah
5th (23)

8. Mahopanisad

1, apa eva sasarjadou tanu viryamapasjat lti
apanarana roruda iti jala mapl siva jata miti
8th (34)

2. a pa eva sasarjadou tanu virya mapa sijat,...
sou varna mabhavaccanda
17th (90)

9. Kaivalyopanisad

dhyatva munirgacchati bhotayonim samasta sakshim
tamasah paras'aditi
18th (95)

10. Narayanepanisad

omnamassivayeti safarudriya madhyaga
namasivayeti gayatri mantrah
22nd (110)

Agamas**1. Saivagama**

purananam pramananca....Idanintu nirmalyanupabhogena
badhakatva maha
8th (32)

2. Bhimagama

sarvatirthesu yat punyam
sarva sajneshu yatphalam tat pha'am
koti gunitam bhasma snanannasamsayah
2nd (12)

3. Karanagama

sapta koti mahamentra upamantra anekaseh
pancakshare praliyante punastatra vinirgatah
22nd (111)

4. Makutapama

ugro slitvam mahadeva mahadevam
mahatmanam bhaje karunikottamam....
mahadevo maheswarah

25th (120)

Puranas

1. Manava Purane

bhasmajyotirbhavetyeva sivaranyam
nahi samsayah

2nd (11 p)

rudraksham dharayan papam kurvannapica manavah
servam tarati papmanam

3rd (16)

ayudhossarva cakradyourna dahecca kadacana

15th (88)

2. Skanda Purana

ye rudro lokodavatirya rudrah manusya
maaritya jagaddhi taya

1st (6)

asucidravya samsparsastvayamapya suclirbhavet....

8th (32)

prasada manpa devasya bhuktum tat kilbisam bhavet
nirmalyam bhaktya dharyam dwljetibhih

8th (38)

visnu sanjnahya samkhyata hya samkhyata pitamahah
asamkhyatassurendrasca nitya eko maheswarah

11th (63)

madanga sweda sambhutou brahma narayana vimou

16th (90)

apena sadgrsam japyam nasti nastistrou smrtou

16th (90)

anena saddrsam japyam nasti nastisrtou amrtou
 esa pancakshari vidya parvasrti giro gata
 upamantra anekasah pancakshare praliyante
 18th (96)

3. Parasara Purana

saivamanyat parityajya siva eva sivenkarah
 11th (63)
 nadaha ye dwijasresto nadaheccakrapurva keih
 15th (88)

4. Brahmanda Purana

vipranam veda vidusam...kalmasa matsarnat
 naivedyam puratonyaptam kama:odbhava
 7th (28)
 avijnaya param bhavam divyam tatpara maheswaram
 18th (98)

5. Garuda Purana

abhava va tathavipro loukikagnastadaharet
 bhasma naiva prakurvita...siva sprasti yo dwijah

6. Siva Purana

nirmalya langhano doso dharanecca visesatah...
 na ca bhakshyet
 8th (30)

7. Padma Purana

asamarpya padam sambhoh bhunjeta khadita patica
 8th (38)

8. Kurma Purana

tripundram brahmano vidwan manasapi na lamghayet
 2nd (13)

9. Aditya Purana

padou prashalya devasya atidhesca gurostadha-
 7th (29)

sudrasya vedadhyayana magraja grahanam tatha
8th (31)

eka eveti yo rudra sarva vedesu glyate
tasya prasada lesena
8th (49)

rudra eva sada sakshadbrahmano brahma bhavath....
brahmano rudra eva hi
11th (66)

umayasahlite dessoma ityucyate budhalh...
val srutih
16th (90)

10. Linga Purana

bana linge care lohe ratna linge swayam bhuvi...
krte bhavet
8th (49)

dekshnamga bhavo brahma vamataca janardana
16th (90)

tathapi vahniryaajnasca vajra panissaci patih...
iswaram sarva bhutanamiti
yasmineti hi sastrartha macarya stena cocyate
25th (123)

Vayaviya Samhita

avakasa masasanam bhutanam samprayacchat
19th (102)

Vatula tantra

dvadasam vira bhadrakamiti
1st (4)

dharayedyanttu hastana lingakaram siva
tasya haste sthitam siddha
4th (18)

Mahabharata

sudha misranca sankirnam trividham
 silva pujanam suddhantu linga tanmatram....
 4th (20)

Ramayan

pramadha yavaraih pitvasura mukhyaussirodhritam
 7th (29)

Harivamse

kadacidisapadambu nirmalyam paramesituh
 pavanam pannagesena nipitam punya karanam
 8th (39)

Jabala sruti

rudraksha dharanam haste vakshasyapica mastake....
 mucyate sarva papebhyo
 3rd (16)

Vaidya sastra

nirmalyam salliam prasya deva devasya sulinah....
 mumushubhih

Natya sastra

7th (29)

ya vajrini bhavati sankara sankhini ya mudra
 tatha kamalini

12th (69)

Gautama smrti

uttama lohадandena....tspatyeva na samsayah
 15th (87)

Tatparya sangraha

1. tvannama rupa guna varnana labdha varna ...
 vadudaharana mityaha
 1st (5)

2. naniswara bhavitumarhati viswa metad bahiswaram....
pramanam

17th (92)

3. brahmani panca tena vastava mantra rupa
18th (95)

4. agnim prakrtya khalu rudra padam
25th (116)

Sivadharmasāstra

1. bhasma snanam jalasnanasamkhyeya gunadhikam....
snana magneya macaret

2nd (12)

2. Indranilamayam lingam visnuh puJayate sada
visnutvam praptavan tena

2nd (12)

lingadwaya sama khyatam caram ca acaramava ca
caram pratiti vikhyata acaram parthivadikam

10th (57)

Bothayana sakha

1. nitya kanya bhedena lingercanam dwividamityaha
5th (22)

2. adhate mahadevasya padodaka vibhim vyamyleyamah
7th (28)

Kasikhanda

guruvattava visesa

11th (64)

Mahimnah stotra

tvamarka stvam soma stvamasi pavanastva hutavaha
mahesannaparo devo mahimnannaparastava

25th (123)

With all the evidence given above, it is impossible to assess the scholarship of Somanatha. He affirms in his

work in Telugu, Panditaradhya Caritra, that he is a scholar in all the four vedas (nail palukuriki somanathumdanaga velayuvadunu. jaturveda paragunda). Hence he had equally scholarship in both Telugu besides Sanskrit. His great works Panditaradhya Caritra, Basavapurana stand as examples. These two works are the authentic sources for the life of the two great religious preachers, Basaveswara and Mallikarjuna pandita. Somanatha is a scholar in many other languages like Tamil, Marathi, Kannada, etc. His work Vrsadhipa sataka stands as an excellent example of his proficiency in all the languages. The Vrsadhipa Sataka is mainly written in Telugu though it contains poems in many of the other languages mentioned. The poems given below stand as example for his scholarship.

Sanskrit poem

khyata yasaḥ prepurita jagattritayaya namo namo
maha pataka sutakaghna padapadma yugaya namo namo
samudyota vrsaya'e yanucu natsukatan
brantitu samyamivrata saranyamayya basava

Kannada poem

hasuliyā yenna rakshi suvu dara madannavanita venduma
nnisuvudu nimmadingeragu nimma prasadi yenimme kot-
rane
kasigati yancu bhakti ninu gannada bhasa bhasa nutintu
svasana saranya mayya basava

Marathi poem

deva vara tumhica gurudeva mhanu ne tari tumhicago
savatu ra tamhica tuma sace prasada ami krpakara
yivagadayatancu numyincedanu nare
- bhasa de va vinu taryasila basava

Telugu

sri gurulinga murti savisesa mahojwala kirti satkrtiya
dyoga kala prapurti yavadhuta punarbhava jurti patita
bhyagata samsritarti kavi pandjta gayaka cakravarti deva
gati nive maku basava basava vrsadhpa

Somanatha declares in the thirteenth chapter of his Somanatha Bhasya that he is the incarnation of Bhṛngī. Even his ardent fan and follower Pidaparti Somanatha says₁

"asadra tanmahamahima ma ravi taraka mai
celanga sri basava puranamun, sakala bhakta
prthvisthalikin janinaga bhṛngi santasamuna
butte balkuriki somapurivara somanathudal"

Even before Pidaparti Somanatha many followers of Virasaivism considered him to be an avatara of Bhṛngī. Besides this title many Karnataka scholars mention that he has titles like Anyavadakolahala, "tattva vidya kalapa, kavita-sara etc."₂

,bhṛngi rita gotra sambhava
jangama padarcana visarada vilasa
tsangita sastra paraga
gangotpati prakara kavya dhurim

His knowledge in the Sangita sastra is in ample evidence in the third chapter of his work in Telugu Basava Purana and also the Parvata Prakarana of his other Telugu work Panditaradhyā Caritra.

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1. Pidaparti Somanatha's Padya Basava Purana avatarika.
 2. Palkuriki Somanatha Kavi, p.234, by Banderu Tammayya.
 3. Pidaparti Somanatha's Padya Basava purana.

All the works of Somanatha are his creative works and are not translation or adaptation of any previous work. He has taken some basic principles from literature to mould his work perfectly. This is clearly seen in Somanatha Bhasya where he follows Siddhanta Sikhamani to build his individual work in a more technical manner. Thus, Somanatha is greatly influenced by the author of Siddhanta Sikhamani. He in turn has influenced many of later Telugu and Karnataka authors.

The author of Sumati Sataka, Baddena of 1260-1320 A.D., follows Somanatha in some instances in his work. Somanatha,

kasugaya drenchina gayagugaka
pasani pandagunayya bhranti bondinam

Sumati Sataka

kasugaya garci cucina
masalaka yadi vagaru gaka madhuram baguna

Mahakavi Srinatha, another great Telugu writer of 15th century imitates Somanatha in his work Hara Vilasa.

Somanatha's Basava Purana

leu manta budida nosala businanu
masalaka kondanta marullettenanuta
tellamanucu reju mellanagucu
jellavo basavayya silva marul gonte

Srinatha's Haravilasa

avaginjanta budi mainaladi konina
veladi gummadi kayanta verrivuttu
gata kata yetlu tana buddhi kata galliya
nlsuvu jampanga dalaceno ni magandu

Pidaparti Somanatha wrote his *Padyasasava Purana* on the basis of Palkuriki's *Basava Purana*. Not only Pidaparti Somanatha but many of the later writers followed him in writing their works. These following writers are some of them who wrote their works imitating Palkuriki.

Writer	Work
Pooraju Virakavi	Vibhuti Rudraksha mahatmya
Oubala kavi	Sivarahasya Khandam
Srigiri Mallikarjunaswami	Somavara mahatmya
Siddhayogi	Yogiswara vilasa
Parvata mantri Singana	Rudraksha mahatmyam
Swami Virabhadra Kavi	Simantini katha
Baccu Siddha kavi	Mari Basava Purana
Cittaru Gangadhara kavi	Kolanupaka Maestmya

Among the Karnataka poets who followed Palkuriki, most prominent is the author of "udbhata Kavya," Somaraju. Later Bhimakavi of 1369 A.D. translated his *Basava Purana* into Kannada. Palkuriki's *Panditaradhya Caritra* was translated into Sanskrit by Gururaja Kavi of the period 1430 A.D. This work was later translated into Kannada under the title "Aradhya Caritra" by Nilakantacarya of 1485 A.D. Tontada Siddhalinga Kavi of 1560 A.D. did an exposition on Palkuriki Somanatha under the title *Palkuriki Someswara Purana*. Many of later Virasaiva writers of Karnataka looked on Somanatha as their guru and guide, worshipped and were his ardent followers. Some of them are :

Gubbi Mallanarya 1515 A.D.	Virasavāmṛta Purana
Caturmukha hommarusu 1500 A.D.	Ravana Siddha Purana
Virupaksha Pandita	Chenna Basava Purana
Basavalinga Kavi	Sivadhikya Purana
Santa Vira Desika	Sivalinga Caritra

God According to Somanatha

According to Somanatha God is not attributeless. His siddhanta is based on the Brahma sutra Bhasya of Srikanta Sivacarya. That Srikanta is a contemporary of Sankaracarya is evident from the "Sankaradigvijayam". Ramanujacarya's "Sribhasya" also condemns Sankara's advalta to establish Visistadalta. These people will not accept the statement "Jaganmithya Brahma Satyam". According to Sankara, God is neither masculine nor feminine nor neutral. But according to Somanatha God is masculine. According to Sankara God is Nirguna, nirvisesa and jnana rupa. According to Somanatha Brahman is Saguna, Savisesa and Jnata. Sankara's Brahman is guna rahita. Somanatha's Brahman is "Ananta Kalyanamurti," Vrsabhavahana, Umapati, Silva, "Karmadhipati," and karma phalapradata. This he discusses in the twenty second chapter of his Somanatha Bhasya. Though he gave little importance to cosmology in Somanatha Bhasya, he propounds it in the last chapters of his work.

In the sixteenth chapter of Somanatha Bhasya, the intricate cosmology are discussed. According to the author, Lord Siva is the supreme one and is the father of the other Gods like Brahma and Visnu.

„Brahma Visnavadi devatanam paramesware
Janako iti sampadayamah

To substantiate this statement he uses the quotations from different upanishads and Puranas.

andam hiranyo madhye samudram rudrasya vivyatpadha-
mam bkbhuva Andor visnovbrahma jata vedasca tanme
manah siva sankalpa mestu.

Further he says that lord Siva is the cause of Visnu, Brahma, Prthvi, akasa, vayu and others.

umaya sahito devassoma Ityucyate bvdhalh
sa eva karenam nanyo visnorapica srtih
matinanca divah prthivya agne suryasya
vajrinah....Iswarah

and

astamurte namaslubhya mabhyarna jaladodarah
sastva triloka srstyardean srjasyasta tanussubhah
....dyava prthivyo rindraguyo rvigata
stuya masya ca varunasya sasankasya janito
parameswarah

Everything In the universe like prthvi and other celestial bodies function according to the will and order of Lord Siva. Somanatha holds the view that only Siva is the great one other gods stand in an inferior position compared to Him. Only Saivism is great and other religions cannot compete with it at all. This is his sincere attitude towards Saivism and Lord Siva. This feeling made him condemn the "dwimurtivada" and "trimurtivada" and establish the supremacy of Lord Siva in Somanatha Bhasya. The eighteenth chapter of Somanatha Bhasya mainly centres round this.

The abuses used by Somanatha

Somanatha is a staunch Virasalvaite devotee. In spreading the religion he goes to the extreme extent of abusing the people who do not follow the ritual practices of this religion, for he feels that for any religion it is the rituals which form the fundamental basis and hence bring one

closer to the religion. That a staunch Virasaivaites should follow its rituals systematically, is the main argument of Somanatha. He does not spare any who acts against these tenets and reacts with harshness and hatred towards any lapse. In spreading the religion and in making the people practise these rituals he goes to the extent of abusing the people who do not follow the ritual practices of Virasaivism. This is clearly seen in his indictment against people who do not wear rudraksha and vibhuti. He feels that the forehead of a person without vibhuti has no identity, "dhig bhasma rahitam phalam." That village is useless without a Sivalaya—"dhiggramama-sivalayam," that life without "iswara-cana" is a waste—"dhiganisarcanam janma." Those who do not use the bhasma are patitas—"srutya vidhiyate yasmattatyaagi patito bhavet."

Somanatha tries to establish the greatness and the merits of wearing bhasma, rudraksha and linga with examples, not to human beings but to gods like visnu, Indra and others who wore the particular lingas and got their visnutva and Indratva. *deva:rmuni ganaistatha dhuta iripundrako civyalh rudrakshaishca vibhusitah ssubhe satatam visnurbhasma digbhatanulatah tripundrankita sarvango jata mandala iti."*

In his view, a person even if he eats dog's meat drinks alcohol, one who lives with a woman of low caste, will still be considered pure if he wears the rudraksha,

khadan mansapi ban madyam
sangacchan nantrajapi sadyo bhavati
putatma rudrakshe sivasī syate

7. S.Bhasya, 2nd chap.

8. S.Bhasya, 2nd chap.

9. S.Bhasya, 3rd chap.

If one does not wear these, his darsana and sparsana is prohibited.

tilpundram rudraksha dharana hiasca ye santi
tena darsaniyah na sambhasyah

This clearly shows his deep devotion and faith for the religion and the concerned ritual practices. He feels that if a person sinks low enough to eat dog's meat still he is considered pure if he wears a linga (S B. III chap.), but for one who discards the linga even the food he takes will become impure as dog's meat. Thus he spares none and curses them who fail in observing the rituals. He feels that for a common man there is not much use explaining things in a delicate and subtle manner. So as a staunch believer of Virasaivism he advocates a rigid adherence to these ritual practices and attempts to force on the common man. He realises that people are afraid of curses and thereby tries to instil fear in them. Somanatha cannot be blamed for this extreme fanatic religious outlook because of the prevailing religious conditions of his time, when even a highly educated person showed deep emotional devotion towards his religion. Thus it was not strange then Somanatha who feels that his life, work and activities are only meant for the spread of this religion, was unaccommodating. To the present day generation it may appear peculiar but if one understands that religious era, it was a common feature, to find this type of devotion in the people. The people were religiously emotional. More over Somanatha is not just a common, ordinary follower of Virasaivism but a religious preacher, who has spent all his life for the spread of this religion. All his actions, teachings, writings are all meant to achieve this single aim and purpose—spread of Virasaivism and its rituals among the common masses.

Somanatha asserts that those people who do not worship the linga should not be seen or spoken to.¹⁰

ityadi veda vakyairarcaniyam parameswara manabhyarcya
ya yakriyah kecanakurvanti tena darsaniya na sambhasyah

This he reiterates repeatedly in his work.

Somanatha's Vyakarana

That Somanatha is a great authority on Vyakaran is evident from the way he explains the meaning of certain terms grammatically. While explaining the meanings of certain terms relating to god, he uses these grammatical sutras of Panini and Vararuci. In the first chapter he tries to establish that Nandiswara or Vrsabha has undoubtedly come down to earth in the form of Basava. He uses the grammatical sutra to prove how vrsabha has changed to Basava.¹¹

Idanim kaliyuge siva bhakti-muddhartum basavabhideyena
vrsabha yeva jatat vrsabhasya basava yaksha nama
katvam kasmad karanat asiditi
....vrkarasya bharadeso bhavati

"vabayo rabheda" iti. "sesossa" iti sutrat sakarasya sa ka
ra deso bhavati "vah pavarga" iti vararucya sutrat baka-
rasya, vakaradeso bhavati etat vrsabhaksharadadbhavat bas-
ava iti nama vakshyate sakshat vrsabhesavatara Ityarthah

Further he explains,

"pasum patiti pasupah vrsabaah tat pasupatyakshara
tryam tad bhavat basava Ityakshara tryam sambhavati
kutala kuddala tamarasadi padesu tattadyaksharanam,
tattadvarga trtiyaksharadeso bhava, tadhalva vrsabha

10. S.Baasya, 5th chap.

11. S.Bhaasya, 1st chap.

namadyakshara pakarasya bakaradeso bhavati "sesosa"
itl vararucl sutrat pakarasya vakaradeso bhavati
tadbhave ata eva pasupatyekshara tryasya basavetyaksha-
siddhirbhavati."

Thus with reference to the above it is clearly established that *vrśabha*, the avatara of Nandiswara has come to earth in the form of Basava, which is proved on the basis of his grammatical skill.

In the same manner he, while praising the greatness "Bhagavan" analyses the "bhagavat" sabda—¹²

alswarasya samagrasya yasasasriyah jnana
valragya yoscaiva sannam bhaga Itl smrtah
bhagavan tatah bhagavanitl kim bhagavacchabdah
pujya vacakah ayame bhagavatterah tara sēbdoti-
sayarthe vartate atisayane tarāmatatitl
sutrena Iti

Somantha's Manipravala

Somanatha is the first Telugu writer to use the manipravala language in his work *Vrsadhīpa Sataka*. The origin of this manipravala type of literature is in Malayalam, the first work being "Līlātīlakam" ¹³. Manipravala is a mixture of many languages. This type of literary technique is first put forth by Palkuriki in Telugu literature. In *Vrsadhīpa Sataka* the poet's love for other languages is undoubtedly seen. It contains a stanza in each of Sanskrit, Tamil, Kannada, and Marathi languages.

Somanatha is also the first writer to write his works in Janu Telugu. He states that Janu Telugu is more

12. S.Bhasya, 4th chap.

13. History of Malayalam Literature, p.25. Sahitya Academy, 2nd edition, 1977.

charming than the style which is interwoven with high sounding prose and poetry passages. So the verses composed in Janu Telugu occurring in Vrsadhpa sataka contain purer Telugu words than the "tatsamas" and other words. Somanathe who is an ardent lover of the native element has revolted against the marga style of writing adopted by his predecessors.¹⁴

The same type of revolutionary trend is seen in him while writing his Telugu dwipada kavya, Basava Purana where he has written the whole work in dwipada metre. He discarded the marga style. He desired to adopt a speech which could be understood by his expression "sarva samanyambu" only lends support to this. He is the first poet in Telugu who adopted his dwipada chandas for his major works in Telugu Basava Purana and Panditaradhya Caritra. He said,¹⁵ "urutara gadya padyaktula kante sarasamai paraglna Janu tenugu carcimpaga sarva samanya maguta kurceda dwipadalu kerkedra" which means the marga style consists gadya and padya combination that is campu whereas his desi style consists of dwipada style which is very popular and the language is also close to the native tongue, that is Janu tenugu. The same thought is expressed in his other telugu composition Panditaradhya Caritra also—¹⁶ arudhya gadya padyadi prabandha—purita samskrita bhuyista racana manuga sarva samanyambu gami—janu Tenugu visesamu prasannataku."

which means "sanskrit works with gadya and padya combination are not popular in Andhradesa, so I am adopting pure native style or Janu telugu. This shows his ardent love and affection and commitment towards desi and Janu Telugu.

14. Palkuriki Somanatha. by Dr C.R Sarma, pages 18-21.

15. Basava Purana, pages 165-172.

16. Panditaradhya Caritra, Dikaha Prakarana, 18th page.

He is the champion of popular desi style and people's language. Now the question arises naturally why did he write Somanathe Bhasya and other works in Sanskrit?

Somanatha has written the Pramanika Bhasya in Sanskrit. The reason for this is because other bhasyas are written in Sanskrit to establish his thought, religion and philosophy among the scholars, he wrote Somanatha Bhasya and some other works in Sanskrit. For propagating the religion among the common masses, he wrote the Telugu works in Janu Telugu. Somanathe is not against Sanskrit as some critics felt. It is clear that his affection for nativity and the spread of his religion, he used this medium of desi style and no other reason can be attributed to it.

It should be understood that other factors are also responsible for this action. By this time, already other south Indian languages like Tamil, and Kannada have started using the desi styles. This was not prevalent only in Telugu. So realizing that propagation of any religion is more effective in the native language, he started writing literary works in desi style. It was not due to any hatred towards Sanskrit. In this context the words of the famous critic, Sri Vaturi Prabhakara Sastri may be noted ¹⁷—"In the other South Indian languages like Tamil, many desi works have been written. The South Indians, especially Tamilians, Vaishnavites or Saivaites wrote the works in the native language with the desi candas. In these languages there were not many works but were more than the Telugu works. From the beginning many of the Telugu works were produced as translations to the Sanskrit puranas, we could not find original desi works in Telugu. As our predecessors were more interested in the aryan stories, Sanskrit candas and the lan-

17. Basava Purana. Foreword, 55-65 pages,

guage equivalent to Sanskrit, used desi vrttas and candas and curbed the use of the desi language. For this reason we do not find the Telugu touch in our Prabandhas. To some extent Somanatha is the foremost writer who wrote the Prabandhas in Telugu with the desi influence. He has written the desi stories with the desi candas oriented dwipadas. That is the reason why we find much local influence in his works."

Somanatha and Music

Palkuriki Somanatha is not only a distinguished scholar but an extraordinary poet with an excellent knowledge of different branches of learning. The various references to music available in his Telugu work, Panditaradhya Caritra reflect his interest in it. For example, Somanatha mentions the 32 types of veenas, 15 types of strings, 22 types of gatis or sounds, 14 types of racanas or compositions, 40 types of musical compositions. He gives the different varieties of talas, suddha talas, misra talas etc. As regards abhinaya or dance he lists out 70 main types of Abhinaya, 64 hand gestures, 108 karanas and 26 eye gestures.

Thus it is a clear proof that Palkuriki is undoubtedly a distinguished scholar and an eminent poet in Telugu and Sanskrit. He is the first Telugu poet who gave literary flavour to religious themes. Both his Telugu works Basava purana and Panditaradhya Caritra stand as the best example for this aspect. It is also significant that both works written in Telugu are the earliest biographical poems in Telugu composed in honour of the two eminent personarities of our country—Basaveswara and Mallikarjuna Pandita.¹⁸

Twelfth century witnessed the emergence of Bhakti-centred Saivism, that is, Virasaivism which denounced the

authority of Vedas. This new sect reached its zenith both in Andhra and Karnataka States. Its founder Basaveswara himself is said to have given up Vedic practices like upanayana. Attracted by its broad outlook and devotional spirit several people from different castes became Virasaivites. They came to be known as Jangamas. Even though this religion preached by Basaveswara drew support from the Telugus, Mallikarjuna Pandita of Draksharama, a believer in Vedas had effected a significant change in it. As a result the non-Vedic Virasaivism had acquired Vedic sanction and those Brahmins in Telugu region who followed this faith came to be known as Aradhyas. One can find in Palkuriki, a coordinator of these two schools of Virasaivism—non Vedic and Vedic. Thus his Basavapurene celebrates the life and activities of Basaveswara, the founder of non-Vedic Virasaivism while his another work in Telugu Panditaradhyacaritra glorifies the life of Mallikarjuna Pandita, the exponent of Vedic Virasaivism. Both these works have become authentic works of this religion and Palkuriki has been hailed as the father of Virasaiva literature in Telugu.¹⁹

Somanatha is a poet first and a great scholar next. This is clearly evident from other works of the author. As Somanatha Bhasya is a technical book, it could not reflect his poetic talent in it. But it is very much in evidence in his works in Telugu. He is a writer with creative outlook and a keen observer of Nature. This is clearly observed in his description of the Srisalle Parvate in Panditaradhyacaritra.²⁰

Thus if we observe Somanatha's life it is glorious in

19. Palkuriki Somanatha by Dr. C.R. Sarma, Pages 10-13.

20. Pārvata Prakaraṇa, Panditaradhyacaritra.

more than one way. His devotional heart is filled with happiness while observing nature. His emotional actions indicate his deep unquestioning love for his religion. One finds a type of revolutionary tendency in his writings which led him to initiate new techniques in the literary field. Besides, one finds a devotee's heart reflected in his works. His great devotion and faith towards Siva and Saivism are mirrored in whatever he has written.

Somanatha is a towering figure. He is a Pitadhipati, yugakarta. The poets consider him as one of the greatest among them. The scholars consider him as a great scholar. Critics respect him as a fearless critic. Sastrajnas think that he is well versed in all the sastras. Saivaites worship him as the Incarnation of Bhṛīṅgi. Kannadigas consider him as the poet and preacher who has introduced their Basavewara and his life to the world. In fact all these facts are true with regards to Somanatha. He is a "unique creation" of Lord Siva, Such a one is "na bhūto na bhaviṣyati."

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SAIVA 'PARI BHAASHA'

(I am here giving the meaning of certain symbolic expressions, technical terms and other details of Veera Saiva Dharma).

1. Details to the origin of Panchacharyas :

Five faces of Lord Shiva : 'Sadyoja'haa', 'Vamadeva', 'Aghora', 'Tatpurusha', 'Eeshanava'.

Colours of five faces : Green, Red, Skyblue, white and yellow.

Directions of five faces : East, South, West, North, Purva Mukha.

Panchaganadheesas originated from five faces : Renukas, Darukas, Ghantakarnas, Vishwakarnas.

Their names in Kritayuga : Ekakshara Shivacharya, Dwyakshara Shivacharya, Trisyakshara Shivacharya, Chaturakshara Shivacharya, Panchakshara Shivacharya.

Tretayuga : Ekavaktra, Dwivaktra, Trivaktra, Chaturvaktra, Panchavaktra

Dwapara : Renuka, Daruka, Ghantakarna, Dhenukarna, Vishvakarna Shivacharyas.

Kaliyuga : Revanacharya, Marulacharya, Ekoremacharya, Panditaradhyacharya, Vishwaradhyacharya.

Places of their origin in four Yugas : Someswaralinga of Kolanupaka, Siddheswaralinga of Vataksheeta, Bhimnadhalinga of Draksharama, Mallikarjuna linga of Sudhakunda, Vishwanadhalinga of Varanasi.

Places of their Coronation : Rambhapuri, Ujjain, Himavatkedar, Srisaillam, Sriksheeta Kasi.

Panchagotras : Veera, Nandi, Bhrunji, Vrishabha, Skanda.

Panchasutras : Kanika, Deepta, Vijaya, Vatula, Prudgeeta-gamas.

Panchashakas : Renuka, Daruka, Ghatakarna, Dhenukarna, Viswakarna shakes.

Vedas : Ruk, Yajur, Sama, Adharva and Ajapa.

Panchadandas : Ashwatha, Palasha, Venu, Nyagrodha and Bilwa.

Panchakalashamula Dhatus : Haridwarnemaya, (or Rajatha), Cepper, Metal, Bronze, Gold.

Panchavastres : Green, Red, Skyblue, White and Yellow.

Panchamantras : Prasada Panchakshari, Mayapanchaksheri, Sukshma Panchakshari, Sthula Panchakshari and Mula Panchakshari.

2. **Prasadaniyama :** The food that is served after offering to 'Ishta Linga' should be eaten completely.
3. **Bharita :** The food should be served only once.
4. **Puratanas :** Old Shiva Bhaktas or Nayanars like Bhakta Kannappa, Deepakalida etc.
5. **Ganapathy :** Son of Lord Shiva. His trunk symbolises Pranava (om) Head, ears, Trunk, etc. symbolise five Elements. He is Saraswathi. He is the supreme soul (KANAPATHY), and He is the Supreme diety of KUNDALINI.
6. **Sharanam :** Total Surrendering.
7. **Dasavadhanas :** Dricravadhana, Drikpuja, Twagavadhana, stuti, Manovayapthi, Sanuraga Manorchana, Gana Pranama, Gana Stuti, Ganaleelananda magnata and Linganimagnata.
8. **Bilwa :** Symbolises Satwa, Rajas and Tamas.
9. **Trishula :** Symbolises Ichcha, Gnana and Shakti

10. **Tripurasura** : Three bodies stula, Sukshma and Karana.
11. **Nataraja** : The Cosmic dancer with five kriyas. They are srishiti, stiti, Laya, Thirodhana and Anugraha.
12. **Parvathi** : Chichchakti of Lord Shiva (She is the Lakshmi in Vaishnavism).
13. **Ganga** : Symbolises the perinneeal life force (Bhudevi in Vaishnavism) and prakriti.
14. **Three eyes of Lord Siva** : Surya, Chandra and Agni (The inner consciousness). They symbolise – Ida Pingala and Sushamna.
15. **Dwadasa Aradhyas** :
 - 1) Hara Datta
 - 2) Bhatta Bhaskara
 - 3) Neelakanta (3 Acharyas);
 - 1) Udbhata
 - 2) Koti Palya
 - 3) Vemana (3 Aradhyas);
 - 1) Revana
 - 2) Marula
 - 3) Ekorama (3 Siddhas);
 - 1) Sripathi Pandita
 - 2) Sivalenka Manchana
 - 3) Mallikarjuna (3 Panditas)

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